الموجز في التصريف

علي عبد الرشيد



AL-MUJAZ

A Summary Of Tasreef

A Concise Treatise
On The Morphology Of
The Arabic Word

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Second Edition

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PART TWO: THE NOUN

INTRODUCTION

▶ DEFINITION OF THE NOUN OR ISM

According to definition, a noun is a word that signifies an independent meaning not associated, in its coinage, with time. If a noun signifies the essence of something or a meaning established in and of itself, it is called a **Concrete Noun** (إِسْمُ العَيْنِ) or (إِسْمُ الذَّاتِ), for example: *Fatimah* (فاطِمَةُ); *A book* (كِتابٌ); *A scholar* (عالِمٌ). If a Noun signifies the occurence of an action or a meaning of something established in other than the noun itself, it is called an **Abstract Noun** (إِسْمُ المَعْنى), for example: *Helping* (نَصْرٌ); *Black* (أَسْوَدُ); *Five* (خَمْسٌ).

▶ THE CONSTRUCTION OF THE NOUN

There are three possible constructions for the Noun: the three letter noun; the four letter noun and the five letter noun. Each of the three constructions can also be further divided into the Primary and Derivitive Noun. Therefore, there are six divisions of the noun:

- The Three Letter Primary Noun (الثُّلاثِيُّ المُجَرَّدُ), like: فَرَسٌ
- The Three Letter Derivative Noun (الثُّلاثِيُّ المَزِيدُ فِيهِ), like: مُفْتَرِسٌ
- The Four Letter Primary Noun (الرُّباعِيُّ المُجَرَّدُ), like: جَعْفَرٌ
- The Four Letter Derivative Noun (الرُّباعِيُّ المَزِيدُ فِيهِ), like: عُصْفُورٌ
- The Five Letter Primary Noun (الخُماسِيُّ المُجَرَّدُ), like: سَفَرْجَلٌ
- The Five Letter Derivative Noun (الخُماسِيُّ المُزِيدُ فِيهِ), like: سَلْسَبِيلٌ

The Primary Noun may be a *Substantive Noun* (الإِسْمُ الجامِدُ), meaning a noun that is not a Masdar nor is it derived from a Masdar nor is any Masdar derived from it. Or the Primary Noun may be a Masdar (المَصْدَرُ). The Deriviative Noun (الإِسْمُ المُشْتَقُّ), of course, cannot be a *Substantive Noun*. It is either a Masdar or any of the numerous other types of nouns which will be mentioned in the upcoming sections.

The *Substantive Nouns* are *Concrete Nouns* and are mostly coined as the names of things. For example, the sun was called *Shams* (الشَّمْسُ) and this term is used for the sun as its name. The Masdar, on the other hand, is an *Abstract Noun* since it attributes a meaning to something other than itself or it signifies the occurence of an action. For example, *knowledge* (العِلْمُ) is conceptual and does not exist except as it is attributed to something else, as in: عِلْمُ الإِجْتِماعِ *Sociology*.

Among the *Substantive Nouns*, the following patterns can be found:

▷ Table 8.01 - THE THREE LETTER PRIMARY NOUN (ten patterns with an example):

المثال	الوزن		المثال	الوزن	
إِبِلٌ	فِعِلٌ	(٦)	فَلْسٌ	فَعْلٌ	(١)
حِبْرٌ	فِعْلٌ	(٧)	فَرَسٌ	فَعَلٌ	(٢)
قُفْلٌ	فُعْلٌ	(٨)	كَتِفٌ	فَعِلٌ	(٣)
صُرَدٌ	فُعَلٌ	(٩)	عَضُدٌ	فَعُلٌ	(٤)
عُنُقٌ	فُعُلٌ	(١٠)	عِنَبٌ	فِعَلٌ	(٥)

The pattern فُعِلٌ exists, as in: دُئِلٌ, however, it is rare.

▷ Table 8.2 - THE FOUR LETTER PRIMARY NOUN: (six patterns):

	الوزن	المثال		الوزن	المثال
(١)	فَعْلَلٌ	جَعْفَرٌ	(٤)	فِعْلَلٌ	دِرْهَمٌ
(٢)	فَعْلُلٌ	بُرْثُنٌ	(٥)	فِعَلْلٌ	قِمَطْرٌ
(٣)	فِعْلِلٌ	زِبْرِجٌ	(٦)	فُعْلَلٌ	جُخْدَبٌ

▷ THE FIVE LETTER PRIMARY NOUN: (four patterns):

	الوزن	المثال		الوزن	المثال
(١)	فَعَلْلَلٌ	سَفَرْجَلٌ	(٣)	فَعْلَلِلٌ	جَحْمَرِشٌ
٢)	فُعَلْلِلٌ	قُذَعْمِلٌ	(٤)	فِعْلَلْلٌ	قِرْطَعْبٌ

▶ DIVISIONS OF THE NOUN

All Nouns can be categorized according to the following six divisions:

- **Masdar or Non Masdar** (مَصْدَرٌ أَو غَيْرُ مَصْدَرٍ). A Masdar is a verbal noun, i.e., a noun having some of the characteristics of a verb, particularly as it relates to word government. The most important fact about the Masdar is that most grammarians deem it to be root of most derivative nouns and primary and derivative verbs.

- **Substantive or Derivative** (جامِدٌ أَو مُشْتَقٌّ). A *Substantive Noun* is a non-Masdar noun which is not itself a derivative of any other word. Mostly words that have been coined as names of things of all kinds. Derivatives are created from root words.

- **Masculine or Feminine** (مُذَكَّرٌ أَو مُؤَنَّثٌ). Some Arabic words exihibit signs which identify its feminine state while others are known to be feminine through usage and exhibit no signs. Many words have the flexibility of being able to change its gender to agree with the gender of its subject or object.

- **Inflective or Non-Inflective** (مُتَصَرِّفٌ أَو غَيْرُ مُتَصَرِّفٍ). By definition, *inflection* is the change of form which words undergo in order to signify change of gender, number and other characteristics. A *Non-Inflective* word, for example, may not have a dual or plural form assciated with it.

- **Definite and Indefinite** (مَعْرِفَةٌ أَو نَكِرَةٌ). Two unique signs of the noun are the *Definite Article* (اللاَّمُ المَعْرِفَةِ) and *Nunation* (التَّنْوِينُ). The *Definite Article*, commonly thought of as the '*Alif-Lam*' in the beginning of a noun, is the noun's sign of the definite state while the presence of *Tanween* at the end of the noun is its indicator of the indefinite state. Some categories of nouns, like Pronouns, are definite in all instances.

- **Declineable or Indeclineable** (مُعْرَبٌ أَو مَبْنِيٌّ). As was the case with verbs, most nouns exhibit changes in their endings to reflect a change of grammatical state or *I'raab* while others have fixed endings.

The Declineable Noun can be further divided into the following five subdivisions. These five sub-divisions are categorized according to the end letter of the word:

- **Al-Maqsoor** (المَقْصُورُ). The *Maqsoor* noun is the noun terminated with the letter Alif, known as Alif Maqsoorah (الأَلِفُ المَقْصُورَةُ), as in: عَصَى (عَصا)، فَتَى. Sometimes this Alif is converted (المُنْقَلِبُ) from another letter, as in the two previous examples. Originally, their third root letters was the letter Waw, as in: عصو، فتو. In other instances, the Alif is added (المَزِيدُ) as an indicator of the feminine gender, for example: عَطْشَى، كُبْرَى. It can also be annexed (الإِلْحاقُ) to lend a word to a certain pattern, as in: أَرْطَى. Also, it can be found having no relation to any of the above reasons, as in: مُوسَى.

- **Al-Mamdood** (المَمْدُودُ). The *Mamdood* noun is the noun terminated with a Hamzah that is preceeded by an Alif. This Alif is extended in its pronunciation, therefore, being known as **Alif Mamdoodah** (الأَلِفُ المَمْدُودَةُ) or the *Extended Alif*. The Hamzah is, sometimes, original (الأَصْلِيَّةُ) to the word (meaning one of the Original Letters), as in: قُرَّآءٌ. In other instances, the Hamzah may have been converted (المُنْقَلِبُ), for example: سَمآءٌ (سمو)؛ بِناَءٌ (بنى), or added (المَزِيدُ) to indicate the feminine gender, as in:حَمْرآءٌ (حمر), or annexed (الإِلْحاقُ), like: حِرْبآءٌ (حرب). Again, it can also be found in instances that are unrelated to any of the above, like: زَكَرِياء.

- **Al-Manqoos** (المَنْقُوصُ). The *Manqoos* noun is the noun that is terminated with a Yaa' which is preceded by a letter voweled with Kasrah, like: القاضِيُ، المُنادِيُّ.

- **As-Saheeh** (الصَّحِيحُ). The *Saheeh* or Sound Noun is the noun which is terminated with a Sound Letter (الحَرْفُ الصَّحِيحَةُ), meaning any letter except the Weak Letters (Alif, Waw and Yaa') and the Hamzah preceded by a Letter Alif (لأَلِفُ المَمْدُودَةُ). Therefore, the following words are all considered *Saheeh*: رَجُلٌ، مَرْءٌ، إِمْرَأَةٌ.

- **Semi-Sound** (شِبْهُ الصَّحِيح). The *Semi-Sound* Noun is the noun which is ended with Waw or Yaa' while the letter preceding it is Saakin, like: دَلْوٌ، ظَبْيٌ. Technically, the noun (ظَبْيٌ) is not sound according to definition that was put forth earlier, rather is it is *Manqoos*. However, owing to the letter which precedes the ending Yaa' having a *Sukoon*, the Yaa' can accept all inflections, thus resembling the Sound Letter, for example: ظَبْياً، ظَبْيٍ.

▶ THE RULES OF I'LAAL PARTICULAR TO THE NOUN

There are a number of rules of *I'laal* that are applied upon the Noun in particular:

▷ The letters Waw or Yaa' will be converted to Hamzah in three situations:

- When the Waw or Yaa' follow an Addition Letter Alif, like: رِضاَ (رِضاو)؛ إِجْرآء (إِجْراى).

- When they occur after the letter Alif, as in: قائِلٌ (قاوِل)؛ بائِعٌ (بايِع).

- In all plurals on the pattern of: فَعائِل, or patterns resembling this pattern, provided that at least one of the following two conditions are also present:

  That the third letter of the singular form is an Additional (Mazeed) long vowel, like: عَجائِزٌ (عَجاوِز). Its singular is: عَجُوزَةٌ and فَرائِدٌ whose singular is: فَرِيدَةٌ. The condition that the letters Waw or Yaa' be long vowel means that they will actually be *Saakin*.

If these two weak letters are voweled, *I'laal* doesn't occur, as in: جَداوِلٌ and مَعايِشٌ, their singulars are جَدْوَلٌ and مَعِيشَةٌ, respectively. In the first example (جَداوِلٌ), there is no conversion to Hamzah because the Weak Letter is voweled in the singular form. In the second example, the Weak Letter is not converted to Hamzah because it is not an Additional Letter, rather, it is a Original Letter.

- That the Alif (of the plural) will be found between two Weak Letters, for example: أوائِل (أواوِلٌ) plural of أَوَّلٌ and نَيائِفٌ (نَيايِف), plural of نَيِّفٌ. Likewise, when the first of two letters of a plural are the letters Waw, the first of the two will be converted into Hamzah, as in: أَوَاقِيٌّ (وَواقِي) and أَوَاصِلٌ (وَواصِل). Their singulars are (واقِيَّةٌ) and (واصِلَةٌ) respectively.

▷ The Waw will be converted to Yaa' in four instances:

- In those Kalimah having the letter Yaa' attached, when the Yaa' is preceded by a *Sukoon* (which is not the result of *I'laal* or conversion), as in:

سَيِّدٌ (سَيْوِد)؛ مَرْمِيٌّ (مَرْمُوى)؛ ضارِبِيٌّ (ضارِبُوى)

This conversion does not occur in words where the letter that precedes the Yaa' is voweled, as in: طَوِيلٌ، غَيُورٌ, nor in those words which the *Saakin* is resultant from conversion or *I'laal*, like: دِيوانٌ. Some words, like compounds, that only have a resemblance to a Kalimah, like: أَدْعُوياسِراً, will not exhibit conversion as well.

- In those Kalimah in which the Waw comes after Kasrah or after Alif, in two instances:
  - In the *Ajwaf* Masdar (i.e., the Masdar derived from the *Ajwaf* word, meaning having a weak letter as its middle or second letter), with the condition that the Waw is actually a weak letter in the Past Tense Verb, like: قِيامٌ (قِوام) as opposed to: لِواذ (لِياذ).

- In the plurals of *Ajwaf* nouns with the condition that the Waw is *Saakin* in the singular form of the word, like the plural of دارٌ which is: دِيارٌ (دِوار); the plurals of ثَوبٌ and رَوضَةٌ, ثِيابٌ (ثِواب)؛ رِياضٌ (رِواض). Note that conversion does not take place in the word طِوَالٌ since its singular طَوِيلٌ has the weak letter voweled.

- In those *Mu'rab* words that do not exhibit the indicators of *I'raab*, or *Mutatarrif* words (المُتَطَرِّفُ) and the vowel Dhammah precedes the letter Waw in its pattern, as in:

تَرَجّي (تَرَجُّو)؛ تَداعٍ (تَداعُو)؛ أَدْلي (أَدْلُو ج. دَلْوٌ)

This differs from those words which are *non-Mutatarrif*, like: غَيُور, or words which are *Mutatarrif* in the verb, like: يَدْعُو, or in the *Mabniy* Noun, as in: هُوَ, or in the word in which the Waw is preceded by a vowel other than Dhammah, as in: أَلْقَفا (أَلْقَفو).

- In words having the Waw as the Third Original Letter on the pattern of: فُعْلًى and in words that are adjectives, as in: دُنْيا (دُنْوَى)؛ عُلْيا (عُلْوَى). An exception is: قُصْوَى.

▷ The Yaa' will be converted to Waw when it occurs in non-adjective words on the pattern of فَعْلَى, like: فَتْوَى (فَتْيِي)؛ تَقْوَى (تَقْيِي).

▷ The Dhammah will be substituted for Kasrah when it occurs before Yaa' and when that Yaa' is not the first Original Letter, for example: مَبِيعٌ (مَبْيُع)؛ مَرْمِيٌّ (مَرْمُي)؛ تَرَجِّيٌّ (تَرَجُّو).

▶ IMPORTANT NOTES

- The Three Letter Derivative Noun has numerous patterns. Many of them will be mentioned in their appropriate places. The method of distinguishing the Original Letters from the Addtional Letters is similar to that of the verb. There are, however, exceptions to the rules that are particular to the noun.

- At times, one or more of the Original Letters of a noun may be ommitted. When this happens, another letter may be substituted for the Original Letter or no letter may be substituted. Observe examples of the first group, in which something is substituted for the omitted Original Letter, are as follows:

وِعْدٌ (عِدَةٌ)؛ سِمْوٌ (إِسمٌ)؛ بَنَوٌ (إِبْنٌ)؛ لُغَوٌ (لُغَةٌ)؛ شَفَهٌ (شَفَةٌ)؛

سَنَوٌ (سَنَةٌ)؛ كُرَةٌ (كُرَةٌ)؛ أَمَةٌ (أَمَةٌ)؛ فَوَهٌ (فُوْ وَ فَمْ)

Examples of the second group wherein nothing is substituted for the omitted letter:

أَبَوٌ (أَبٌ)؛ أَخَوٌ (أَخٌ)؛ حَمَوٌ (حَمٌ)؛ هَنَوٌ (هَنٌ)؛

دَمَوٌ (دَمٌ)؛ غَدَوٌ (غَدٌ)؛ يَدَيٌ (يَدٌ)

With this introduction, we will begin our examination of the Arabic noun. As previously mentioned, we will examine the noun from the following six perpectives. Each division will have its own chapter in this part of the book.

- **Masdar and Non Masdar Nouns** (مَصْدَرٌ أَو غَيْرُ مَصْدَرٍ). Chapter Eight.
- **Substantive and Derivative Nouns** (جامِدٌ أَو مُشْتَقٌ). Chapter Nine.
- **Masculine and Feminine Nouns** (مُذَكَّرٌ أَو مُؤَنَّثٌ). Chapter Ten.
- **Inflective and Non-Inflective Nouns** (مُتَصَرِّفٌ أَو غَيْرُ مُتَصَرِّفٍ). Chapter Eleven.
- **Definite and Indefinite Nouns** (مَعْرِفَةٌ أَو نَكِرَةٌ). Chapter Twelve.
- **Declineable and Indeclineable Nouns** (مُعْرَبٌ أَو مَبْنِيٌّ). Chapter Thirteen.

CHAPTER EIGHT

The Masdar And Non-Masdar

المصدر و غير المصدر

As previously mentioned, from the perspective of its origin, the Arabic noun is either a Substantive Noun or a Masdar. A Substantive Noun is a non-Masdar that is not derived from a Masdar nor has a Masdar derived from it. Most Substantives are nouns which have been coined as names and attributes of tangible or concrete things. The Substantives are all known through usage (السَّماعِيُّ) and have no rules regarding their origin or word pattern. As such, in Tasreef, there is little discussion of the Substantives since no conclusions can be drawn from its patterns.

The Masdar, commonly referred to as a Verbal Noun due to the fact that it exhibits some characteristics of a verb, usually signifies an abstract meaning. Mostly, the Masdar signifies *Hadath* (الحَدَثُ), the occurence of an action or *Haalah* (الحالَةُ), the existence of a state, as in: قَتْلٌ، حُسْنٌ, *killing* and *goodness*, respectively. The Non-Masdar is at variance with this, for example: قَتِيلٌ، حَسَنٌ, ***killing victim*** and ***a good blessing or deed***.

The Masdar is of three types:

- Asli الأَصْلِيٌّ
- Meemi المِيمِيٌّ
- Sanaa'i الصَّناعِيٌّ

The details of these three types are each given in their own sections:

SECTION ONE

The Masdar Asli



The Masdar Asli is of two types:

- The Masdar from which Three Letter Primary Verbs are derived, as in:

ضَرْبٌ، يَقَنٌ، قَوْلٌ، دُعاءٌ

- The Masdar from which derivative verbs are derived, like:

إِضْطِرابٌ، إِيْمانٌ، تَوْفِيقٌ، مُقاوَمَةٌ، إِسْتِيْفآءٌ

▶ THE MASDAR OF THE THREE LETTER PRIMARY VERB مَصْدَرُ الفِعْلِ الثُّلاثِيِّ المُجَرَّدِ

The Masdar from which the Three Letter Primary Verb are derived can be found on numerous patterns. These patterns are known by usage and follow no set rules with regard to their creation. Here is a list of most of the well-known patterns of the three letter Masdar. The lesser known of these patterns are indicated with an asterisk [*].

Table 8.4 - Patterns Of The Masdar Of The Three Letter Primary Verb

	المَصْدَرُ	الأَمْثِلَة
(١)	فَعْلٌ	ضَرْبٌ، قَوْلٌ، جَرْيٌ
(٢)	فَعَلٌ	فَرَحٌ، عَمَلٌ، جَوىً
(٣)	فَعِلٌ	كَذِبٌ، حَلِفٌ، ضَحِكٌ
(٤)	فِعْلٌ	ذِكْرٌ، عِلْمٌ، حِفْظٌ
(٥)	فِعَلٌ	ثِقَلٌ، كِبَرٌ، رِضىً
(٦)	فُعْلٌ	شُرْبٌ، وُدٌّ، جُبْنٌ
(٧)	فُعَلٌ	سُرىً، هُدىً،
(٨)	فَعْلَةٌ	كَثْرَةٌ، رَحْمَةٌ، غَيْرَةٌ
(٩)	فَعَلَةٌ	غَلَبَةٌ، عَظَمَةٌ، شَكَاةٌ
(١٠)	فَعِلَةٌ	سَرِقَةٌ،
(١١)	فِعْلَةٌ	عِصْمَةٌ، حِمْيَةٌ، نِشْدَةٌ
(١٢)	فُعْلَةٌ	سُمْرَةٌ، أُدْمَةٌ
(١٣) *	فُعُلَّةٌ	غُلُبَّةٌ (غَلُبَّةٌ أَيضاً)
(١٤) *	فِعِلَّةٌ	جِبِلَّةٌ
(١٥)	فَعْلى	دَعْوى، تَقْوى

(١٦)	*	فَعَلى	مَرَطى، جَمَرى
(١٧)		فِعْلى	ذِكْرى
(١٨)		فُعْلى	بُشْرى، رُجْعى
(١٩)	*	فُعُلَّى	غُلُبَّى (غِلِبَّى أَيضاً)
(٢٠)	*	فَعْلآءُ (فُعْلآءُ)	رَهْبآءُ (رُهْبآءُ)، رَغْبآءُ
(٢١)	*	فَعْلانٌ	زَيدانٌ، شَنْئانٌ، لَيَّانٌ
(٢٢)		فَعَلانٌ	طَوَفانٌ، هَيَجانٌ، جَوَلانٌ
(٢٣)		فِعْلانٌ	رِضْوانٌ، نِسْيانٌ، حِرْمانٌ
(٢٤)		فُعْلانٌ	غُفْرانٌ، شُكْرانٌ، رُجْحانٌ
(٢٥)	*	فَعَلُوتٌ	جَبَرُوتٌ، رَهَبُوتٌ، رَحَمُوتٌ
(٢٦)	*	فَعَلُوتى	جَبَرُوتى، رَحَبُوتى، رَحَمُوتى
(٢٧)		فَعالٌ	ذَهابٌ، فَسادٌ، رَواحٌ
(٢٨)		فِعالٌ	قِيامٌ، نِكاحٌ، حِجابٌ
(٢٩)		فُعالٌ	سُعالٌ، سُؤالٌ، مُزاحٌ
(٣٠)		فَعالَةٌ	فَصاحَةٌ، نَظافَةٌ، ظَرافَةٌ
(٣١)		فِعالَةٌ	كِتابَةٌ، عِبادَةٌ، صِيانَةٌ
(٣٢)	*	فُعالَةٌ	بُغايَةٌ، خُفارَةٌ

(٣٣)		فَعالِيَةٌ	عَلانِيَةٌ، كَراهِيَةٌ، طَماعِيَةٌ
(٣٤)		فَعُولٌ	قَبُولٌ، وَضُوءٌ، وَقُودٌ
(٣٥)		فُعُولٌ	دُخُولٌ، جُحُودٌ، غُدُوٌّ
(٣٦)	*	فَعُولَةٌ	أَلُوكَةٌ
(٣٧)		فُعُولَةٌ	سُهُولَةٌ، عُذُوبَةٌ، صُعُوبَةٌ
(٣٨)	*	فَعُولِيَّةٌ	خَصُوصِيَّةٌ، لَصُوصِيَّةٌ
(٣٩)	*	فُعُولِيَّةٌ	خُصُوصِيَّةٌ، شُيُوخِيَّةٌ، جُهُولِيَّةٌ
(٤٠)		فَعِيلٌ	رَحِيلٌ، أَزِيزٌ، نَعِيقٌ
(٤١)		فَعِيلَةٌ	شَكِيَّةٌ، حَمِيَّةٌ
(٤٢)		مَفْعَلٌ	مَفَرٌّ، مَدْخَلٌ، مَحْبَسٌ
(٤٣)		مَفْعِلٌ	مَحِيضٌ، مَصِيرٌ، مَرْجِعٌ
(٤٤)	*	مَفْعُلٌ	مَهْلُكٌ
(٤٥)		مَفْعَلَةٌ	مَرْضاةٌ، مَوَدَّةٌ، مَحْمَدَةٌ
(٤٦)		مَفْعِلَةٌ	مَسِيرَةٌ، مَأْوِيَةٌ، مَعْرِفَةٌ
(٤٧)	*	مَفْعُلَةٌ	مَقْدُرَةٌ، مَهْلُكَةٌ

As stated, there are no rules associated with the formation of these patterns of the Masdar. as they are all known according to usage (السَّماعِيٌّ). However, there are a few observations which can be made regarding these patterns:

- Whenever the Past Tense Verb is on the pattern of (فَعَلَ) and is intransitive (اللاَّزِمُ), then, its Masdar will be on the pattern of: (٣٥) فُعُولٌ, as in: (جَلَسَ) جُلُوسٌ.

- When the Past Tense Verb is on the pattern of: (فَعِلَ) and is intransitive, then, its Masdar will be on the pattern of: (٢) فَعَلٌ, as in: (فَرِحَ) فَرَحٌ.

- The Past Tense pattern (فَعُلَ) is always intransitive and its Masdar will be on the patterns of: (٢) فَعَلٌ or (٣٠) فَعالَةٌ or (٣٧) فُعُولَةٌ, as in: كَرَمٌ (كَرُمَ)؛ فَصاحةٌ (فَصُحَ)؛ سُهُولَةٌ (سَهُلَ).

- Whenever the Past Tense patterns of (فَعَلَ) and (فَعِلَ), are transitive (المُتَعَدِّيُّ), then, their Masdar will be on the pattern of: (١) فَعْلٌ, as in: (فَهِمَ) فَهْمٌ؛ (كَسَبَ) كَسْبٌ.

- When the Three Letter Primary Verb signifies a disease (الدَّآءُ) or illness (المَرَضُ), its Masdar, without exception, will be on the pattern of: (٢٩) فُعالٌ, as in: زُكامٌ (زَكَمَ)؛ سُعالٌ (سَعَلَ).

- When the verb signifies a sound (الصَّوْتُ), then, its Masdar is on the pattern of: فُعالٌ (٢٩) or (٤٠) فَعِيلٌ, like: (صَهَلَ) صَهِيلٌ؛ (صَرَخَ) صُراخٌ.

- When the verb indicates upon abstention (الإِمْتِناعُ) and contradiction (المُخالَفَةُ), then, its Masdar is on the pattern of: (٢٨) فِعالٌ , like: (نَفَرَ) نِفارٌ؛ (أَبَى) إِباَءٌ.

- When the verb indicates upon a profession (الحِرْفَةُ), skill (الصَّنْعَةُ), position (الآمارَةُ) or rulership (الحُكُومَةُ), then, its Masdar will be on the pattern of: (٣١) فِعالَةٌ, like:

تِجارَةٌ (تَجَرَ)؛ حِياكَة (حاكَ)؛ إِمارَةٌ (أَمَرَ)؛ وِلايَةٌ (وَلِيَ)

- When the verb indicates upon color (اللَّوْنُ), its Masdar will be on the pattern of: فُعْلَةٌ (١٢), as in: (حَمُرَ) حُمْرَةٌ.

- When the verb indicates upon travel (السَّيْرُ) or transfer (الإِنْتِقالُ), its Masdar will be on the pattern of: (٤٠) فَعِيلٌ, like: (رَحَلَ) رَحِيلٌ.

- When the verb indicates upon a disturbance (الإِضْطِرابُ) or upheavel (الإِنْقِلابُ), its Masdar will be on the pattern of: (٢٢) فَعَلانٌ, as in: (غَلى) غَلَيانٌ؛ (جالَ) جَوَلانٌ.

▶ MASDAR OF THE THREE LETTER DERIVATIVE VERBS

These Masdar have already been mentioned in Chapter Four (The Three Letter Derivative Verb). There are twenty five patterns of the Masdar from which the Derivative Verb is derived. The ten common patterns (listed below) are mentioned in the introduction of Chapter Four and the fifteen uncommon patterns are mentioned in the eleventh section of the same chapter.

Unlike the Masdar which is a Primary Noun, these Masdar are formed according to rules (القِياسِيٌّ) as opposed to being known through usage (السَّماعِيٌّ). Some of these Masdar have other Masdar associated with them in their own Baab. They will be listed in parenthesis:

(١) إِفْعالٌ

(٢) تَفْعِيلٌ (فَعالٌ، فِعالٌ، فِعَّالٌ، تَفْعالٌ، تَفْعِلَةٌ)

(٣) مُفاعَلَةٌ (فِعالٌ)

(٤) تَفَعُّلٌ

(٥) تَفاعُلٌ

(٦) إِنْفِعالٌ

(٧) إِفْتِعالٌ

(٨) إِسْتِفْعالٌ

(٩) إِفْعِلالٌ

(١٠) إِفْعِيلالٌ

▶ MASDAR OF THE FOUR LETTER VERBS

The four letter Primary Verb's Masdar can be found on the following two patterns:

فَعْلَلَةٌ؛ فِعْلالٌ

The four letter Derivative Verb's Masdar can be found on the following three patterns:

تَفَعْلُلٌ؛ إِفْعِنْلالٌ، إِفْعِلالٌ

SECTION TWO

The Masdar Meemi

المَصْدَرُ المِيمِيُّ

There is another type of Masdar associated with the Primary and Derivative Verb of the three and four letter verbs. The patterns of these Masdar are formed according to rules and are commonly known as **Masdar Meemi**. The term *Meemi* refers to the letter Meem which begins all patterns of this Masdar. Although this Masdar has a different form than its counterparts from the Primary and Derivative Verb, the meanings of the two types are the same, for example: مَنْظَرٌ = نَظَرٌ؛ مَمَرٌّ = مَرٌّ (أو مُرُورٌ).

Mostly, the pattern of the Masdar from which the Three Letter Primary Verbs are derived is: مَفْعَلٌ, as seen in the following examples:

مَضْرَبٌ (ضَرْبٌ)؛ مَأْخَذٌ (أَخْذٌ)؛ مَقالٌ (قَوْلٌ)؛ مَجْرى (جرى)؛ مَوْجَلٌ (وَجَلٌ)

However, when the Kalimah is *Mithaal* whose Present Tense is one the pattern of: يَفْعِلُ, the *Masdar Meemi* will be on the pattern of مَفْعِلٌ, as in:

مَزِيدٌ (يَزِيدُ)؛ مَبِيتٌ (يَبِيتُ)؛ مَصِيرٌ (يَصِيرُ)؛ مَوْعِدٌ (يَعِدُ)؛ مَحِيضٌ (يَحِيضُ)

Some words exhibit patterns which are contrary to these rules. These patterns are relatively rare and there are no rules associated with them, for example: مَجِيءٌ (جآءَ يَجِيءُ)؛.

Sometimes, the Feminine Taa' will be found suffixed to this Masdar on the pattern of: مَفْعَلَةٌ or: مَفْعِلَةٌ, as in:

مَسْأَلَةٌ (سُؤالٌ)؛ مَحْمِدَةٌ (حَمْدٌ)؛ مَحَبَّةٌ (حَبٌّ)؛ مَعْذِرَةٌ (عُذْرٌ)؛

مَوَدَّةٌ (وَدٌّ)؛ مَعْصِيَةٌ (عَصْيٌ، عِصْيانٌ)؛ مَعِيشَةٌ (عَيْش)

In verbs other than the Three Letter Primary Verb, the pattern of the *Masdar Meemi* will be derived from the pattern of the Present Tense Passive Voice Verb. The letter Meem will be substituted for the *Particle of the Present Tense* (حَرْفُ المُضارِعِ) and vowelled with Dhammah, as in:

مُكْرَمٌ (يُكْرَمُ)؛ مُصَرَّفٌ (يُصَرَّفُ)؛ مُقاتَلٌ (يُقاتَلُ)؛ مُدَحْرَجٌ (يُدَحْرَجُ)؛ مُتَدَحْرَجٌ (يُتَدَحْرَجُ)

The real benefit of the *Masdar Meemi* is in the Three Letter Primary Verb. Due to the fact that all other Masdar are known according to usage, it can be useful to have a Masdar that can be formed according to a pattern.

SECTION THREE

The Artificial Masdar

المَصْدَرُ الصَّناعِيُّ

The *Artificial Masdar* lends the meaning of a Masdar to a noun by adding the letter Yaa' with Shaddah and the Feminine Taa' to the end of the noun. For example:

جاهِلِيَّةٌ (جاهِلٌ)؛ عالِمِيَّةٌ (عالِمٌ)؛ مَحْصُولِيَّةٌ (مَحْصُولٌ)؛ حَيَوانِيَّةٌ (حَيَوانٌ)؛ تَبَعِيَّةٌ (تَبَعٌ)

If the noun is originally an Adjective (الصِّفَةُ) possessing the Relational Yaa' (يآءُ النَّسَبِ), this Yaa' will be removed when construcing the Artificial Masdar, as in:

إِرانِيَّةٌ (إِرانِي)؛ شَخْصِيَّةٌ (شَخْصِي)

SECTION FOUR

The Ism Masdar

إِسْمُ المَصْدَرِ

Another type of Masdar conveys the meaning of the Masdar and its resultant effect. For example, حُبٌّ means love which is resultant from the Masdar's meaning of liking. Bathing or غُسْلٌ is the outcome of washing, the Masdar's original meaning.

The *Ism Masdar's* patterns are known by usage (السَّماعِيُّ). Often, it has the same pattern as the Masdar, as in: حُبٌّ. In others, however, the pattern is altered, as in: غُسْلٌ (غَسْلٌ). This type of Masdar is not associated with every verb.

SECTION FIVE

The Noun Of Number And Type

إِسْمُ الـمَرَّةِ وَ النَّوعِ

Sometimes, a Masdar is mentioned after a verb in order to clarify that the action has only occurred once or to clarify the type of action or the manner in which the action occurred. The first type, is derived from the Three Letter Primary Verb on the pattern of: فَعْلَةٌ, and is known as the *Noun of Number* (إِسْمُ المَرَّةِ). In verbs other than the Primary Verb, the Masdar is formed by adding the Feminine Taa' to the end of the *Masdar Asli*, for example: أَكرَمْتُهُ إِكرامَةً عَظِيمَةً *I honored him with a great honor*.

The Masdar which clarifies the type or manner of action is formed from the Primary Verb on the pattern of: فِعْلَة and is known as the *Noun of Type* (إِسْمُ النَّوْعِ). Derivatives are formed on the pattern of their Masdar with the addtion of a Feminine Taa' at the end of the verb. In order to arrive at this particular meaning, it is essential that this Masdar is used as part of an *Idhaafah*, for example: جَلَسْتُ جِلْسَةَ الأَمِيرِ *I sat in (the manner of sitting) of the Amir* and تَعاضَدْنا تعاضُدَةَ الإِخوانِ *We cooperated with the cooperation of brothers*.

Of the two fundamental elements of the *Idhaafah*, namely *Mudhaaf* (المُضافُ) and *Mudhaaf Ilaihi* (المَضافُ إِلَيهِ), it is the *Mudhaaf Ilaihi* that signifies the manner or type of action which has ocurred. In these examples, the word *Ameer* clarifies they manner of sitting and the word *Ikhwaan* clarifies the type of cooperation being referred to. Therefore, the *Idhaafah* is essential in imparting the intended meaning in such sentence constructions.

When the *Masdar Asli* is also found on the pattern of فَعْلَة, or another pattern that also ends with the Feminine Taa', then there may be a need for literal emphasis in order to signify that an action has only occurred once, as in: رَحِمْتُهُ رَحمَةً واحِدَةً and أَفادَنِي إِفادَةً وَاحِدَةً.

CHAPTER NINE

The Substantive And Derivative Noun

الجامد و المشتقّ

INTRODUCTION

We use the term *Substantive Noun* (إِسْمُ الجامِدِ) to refer to that noun which is not derived from another word, like: رَجُلٌ *A man*; دِرْهَمٌ *A coin*. Also, words are generally not derived from *Substantives*. The *Substantives* are not adjectives, rather they are words generally coined to name people, places and things, like: مآءٌ، شَأْمٌ، حَمْزَةٌ. *Substantives* are only known by usage and, as such, there are no rules associated with them.

On the other hand, the *Derivative Noun* (إِسمُ المُشتَقِّ) is a noun that is derived from another word, like: عالِمٌ *A knowledgeable man*; مَعلُومٌ *Something known* and عَلِيمٌ *All knowing* all of which are derived from the following Masdar: عِلْمٌ.

From this same Masdar, we can derive other Masdar like the Masdar of Mazeed Fihi, like: إِعلامٌ، تَعلِيمٌ، تَعَلُّمٌ، إِستِعلامٌ. Therefore, it is necessary to differentiate between the Masdar of the Primary Verbs and the Masdar of the Derivative Verbs.

The Masdar of the Derivative Verbs are derivatives themselves while the Masdar of Primary Verbs are root words. As mentioned many times before, the patterns fo the Derivatives are formed according to established rules (قِياسِيٌّ).

Derivative Nouns can be classified into the following eight groups with regard to their particular patterns and meanings:

- The Active Participle (إِسمُ الفاعِلِ)
- The Passive Participle (إِسمُ المَفعُولِ)
- The Verbal Adjective (الصِّفَةُ المُشَبَّهَةُ)
- The Superlative Noun (إِسمُ التَّفضِيلِ)
- The Noun of Exageration (إِسمُ المُبالَغَةِ)
- The Noun of Place (إِسمُ المَكانِ)
- The Noun of Time (إِسمُ الزَّمانِ)
- The Noun Of Instrument (إِسمُ الآلَةِ)

Each of these eight derivatives are formed from the Present Tense form of the verb according to specific rules. The Present Tense in turn is derived from the Past Tense which is derived from the Masdar. Each of these eight types of Derivative Nouns will be examined in its own section of this chapter.

SECTION ONE

The Active Participle

إِسمُ الفاعِلِ

The *Active Participle* is derived from the Active Voice Verb (الفِعْلُ المَعلُومُ). More specifically, it is derived from the Present Tense Active Voice Verb (المُضارِعُ المَعلُومُ) and its pattern, when derived from the Three Letter Primary Verb, is: فاعِل , for example:

ضَرَبَ، يَضرِبُ > ضارِبٌ   نَصَرَ، يَنصُرُ > ناصِرٌ

The *Active Participle* signifies the person or thing that performs the action associated with the verb from which it is derived, for example: (يَقتُلُ) قاتِلٌ *Killer;* (يَسأَلُ) سائِلٌ *Petitioner, beggar* and (يَحْجُبُ) حاجِبٌ *A screen, partition*. For this reason it is often referred to as the **Agent Noun**. This participle can also signify the person or thing to which a particular state is attributed to, as in: (يَصْبِرُ) صابِرٌ *Patient* and (يَعلَمُ) عالِمٌ *Knowledgeable*. Due to this, it is also referred to as a **Verbal Adjective**. The attribution of a particular state, however, is not understood to be permanent in the *Active Participle*.

The *Active Participle* is said to have a verbal quality in that it has the same meaning as the Active Voice Verb and similar government of other words in a sentence. Observe the meaning of the Active Voice Verb in the following sentences and the *Active Participle* derived from the same verb:

Husayn's brother is standing الحُسَينُ يَقُومُ أَخُوهُ – الحُسَينُ قائِمٌ أَخُوهُ

Khalid's son is killing of Baakir خالِدٌ يَضرِبُ إِبنُهُ باكِراً – خالِدٌ ضارِبٌ إِبنُهُ باكِراً

In the Derivative Verb, the *Active Participle* is also derived from the Present Tense Active Voice Verb. The *Particle of the Present Tense* (حرفُ المُضارِعِ) is replaced by the letter Meem (Madhmoom) and the letter preceding the last letter of the word is voweled with Kasrah. The final letter is given the appropriate sign of I'raab for a noun, for example:

يُعَلِّمُ مُـ + عَلِّمُ مُعَلِّمٌ

أَكرَمَ، يُكرِمُ مُكرِمٌ   دَحرَجَ، يُدَحرِجُ مُدَحرِجٌ إحرَنجَمَ، يَحرَنجِمُ مُحرَنجِمٌ

The *Active Participle*, like most nouns, can be changed into six forms, three masculine and three feminine. Each noun having a separate form for the singular, dual and plural. Accordingly, the *Active Participle* has the following forms:

- ▷ **The Masculine Singular** (المُفرَدُ المُذَكَّرُ). The form which has mentioned thus far is the *Masculine Singular*, for example: ضارِبٌ، مُكرِمٌ، مُدَحرِجٌ، مَحرَنجِمٌ.

- ▷ **The Masculine Dual** (المُثَنَّى المُذَكَّرُ). This form is made by removing the sign of *I'raab* at the end of the noun. Then the letters Alif (*Saakin*) and Noon (Maksoor) are suffixed to the end of the *Masculine Singular* form after changing the vowel on the last letter to Fathah, for example: ضارِبٌ – ضارِبَ + انِ ضارِبانِ. Changing the vowel on the last letter will form a long vowel when Alif is suffixed. Observe the same change in the following participles as well: مُكْرِمانِ، مُدَحْرِجانِ، مُحْرَنْجِمانِ. The vowel on the letter Noon (Maksoor) is fixed (*Mabniy*) and never changes in the dual.

  This form of the dual is used when the noun is in the state of Raf'. When the noun is in the state of Nasb or Jarr, the letters Yaa' (*Saakin*) substitued for the Alif in the dual suffix. The letter preceeding the Yaa' (*Saakin*) is also voweled with Fathah, thereby producing a dipthong, as in:

ضارِباً أو ضارِبٍ ضارِبَ + يْنِ ضارِبَيْنِ

مُكرِماً أو مُكرِمٍ مُكرِمَيْنِ؛ مُدَحْرِجاً أو مُدَحْرِجٍ مُدَحْرِجَيْنِ

مُحْرَنْجِماً أو مُحْرَنْجِمٍ مُحْرَنْجِمَيْنِ

It must be understood that while Dhammah, Fathah and Kasrah are the signs of Raf', Nasb and Jarr in the noun, respectively, the dual uses the letters Alif and Yaa' as indicators of *I'raab*. Alif being the indicator of the state of Raf' and Yaa' being the indicator of the states of Nasb and Jarr. Note the transition of the words in the following sentence from the singular to the Dual and the change in their indicators of *I'raab*:

يَتِمُّ المُدَرِّرُ دَرْساً في يَومٍ – يَتِمُّ المُدَرِّسانِ دَرْسَيْنِ في يَومَيْنِ

Note that wherever Dhammah was the sign of Raf' in the singular, Alif indicates Raf' in the Dual. Similarly, Whenever Fathah and Kasrah were the indicators of Nasb and Jarr in the singular, Yaa' is the indicator of both states in the Dual.

▷ **The Masculine Plural** (الجَمْعُ المُذَكَّرُ). The Plural form also derived from the Masculine Singular by removing the sign of *I'raab* and suffixing two letters to the end of the participle. When the plural is in the state of Raf', the letters Waw (*Saakin*) and Noon (Maftooh), are suffixed to the singular form after changing the vowel on the final letter to Dhammah. Changing the vowel on the letter preceeding the Waw (*Saakin*) to Dhammah has the effect of forming a long vowel. For example:

ضارِبٌ ضارِبُ + وْنَ ضارِبُونَ

مُكْرِمٌ مُكْرِمُونَ؛ مُدَحْرِجٌ مُدَحْرِجُونَ؛ مُحْرَنْجِمٌ مُحْرَنْجِمُونَ

When the *Masculine Plural* is in the state of Nasb or Jarr, the letter Yaa' (*Saakin*) is substituted for the letter Waw. The final letter of the singular is changed to Kasrah thereby forming a long vowel:

ضارِباً أو ضارِبٍ ضارِب + يْنَ ضارِبِينَ

مُكْرِماً أو مُكْرِمٍ مُكْرِمِينَ، مُدَحْرِجاً أو مُدَحْرِجٍ مُدَحْرِجِينَ،

مُحْرَنْجِماً أو مُحْرَنْجِمٍ مُحْرَنْجِمِينَ

Based on this, it should be noted that in the *Masculine Plural*, the letters Waw and Yaa' are used as indicators of *I'raab*. Waw is the indicator of the state of Raf' and Yaa' the indicator of both Nasb and Jarr. The vowel on the letter Noon (Maftooh) should not be taken as an indicator of *I'raab* as this vowel is fixed (*Mabniy*) in the same manner as the Noon (Maksoor) in the Dual.

▷ **Feminine Singular** (المُفْرَدَةُ المُؤَنَّثُ). The *Feminine Singular* of the Active Participle is formed from the *Masculine Singular* by replacing its sign of *I'raab* with Fathah and suffixing the Feminine Taa' to the end of the word, as in:

ضارِبٌ – ضارِبَ + ة ضارِبَةٌ

مُكْرِمٌ مُكْرِمَةٌ؛ مُدَحْرِجٌ مُدَحْرِجَةٌ؛ مُحْرَنْجِمٌ مُحْرَنْجِمَةٌ

▷ **The Feminine Dual** (المُثَنَّى المُؤَنَّثُ). The *Feminine Dual* is formed from the *Feminine Singular* in the same manner as the *Masculine Dual*. However, since the *Feminine Singular* has the Feminine Taa' (ة) at its end, this Feminine Taa' must be converted to the regular Taa' (ت) before the Dual suffix can be added. The vowel on this converted Taa' is Fathah in both forms of the Feminine Dual, for example:

ضارِبَةٌ ضارِبَتَ + انِ ضارِبَتانِ

ضارِبَةً أو ضارِبَةٍ ضارِبَتَ + يْنِ ضارِبَتَيْنِ

مُكْرِمَة مُكْرِمَتانِ، مُكْرِمَتَيْنِ؛ مُدَحْرِجَة مُدَحْرِجَتانِ، مُدَحْرِجَتَيْنِ

مُحْرَنْجِمَة مُحْرَنْجِمَتانِ، مُحْرَنْجِمَتَيْنِ

▷ **The Feminine Plural** (الجَمْعُ المُؤَنَّثُ). The *Feminine Plural* is formed from the *Feminine Singular* by removing its Feminine Taa' and suffixing the letters Alif and Taa' to the end, for example:

ضارِبَةٌ ضارِبَ + ات ضارِباتٌ

After removing the Feminine Taa' from the singular, the final letter will be voweled with Fathah. Therefore, when the Alif (*Saakin*) is added, it forms a long vowel. The letter Taa' in this plural suffix uses Dhammah as the indicator or Raf' and Kasrah as the indicator of both Nasb and Jarr, as in:

ضارِبَةٌ ضارِباتٌ

ضارِبَةً أو ضارِبَةٍ ضارِباتٍ

مُكْرِمَة مُكْرِمات؛ مُدَحْرِجَة مُدَحْرِجات؛ مُحْرَنْجِمَة مُحْرَنْجِمات

Based on this, we conjugate the six forms of the the Active Participles as follows:

ضارِبٌ، ضارِبانِ، ضارِبُونَ، ضارِبَةٌ، ضارِبَتانِ، ضارِباتٌ

مُكْرِمٌ، مُكْرِمانِ، مُكْرِمُونَ، مُكْرِمَةٌ، مُكْرِمَتانِ، مُكْرِماتٌ

مُدَحْرِجٌ، مُدَحْرِجانِ، مُدَحْرِجُونَ، مُدَحْرِجَةٌ، مُدَحْرِجَتانِ، مُدَحْرِجاتٌ

مُحْرَنْجِمٌ، مُحْرَنْجِمانِ، مُحْرَنْجِمُونَ، مُحْرَنْجِمَةٌ، مُحْرَنْجِمَتانِ، مُحْرَنْجِماتٌ

In this conjugation, we only used the forms of Raf' in the dual and plurals. Since the above mentioned conjugation is based on number and gender, we omit the forms of the dual and plurals that reflect the states of Nasb and Jarr. We will continue in this manner in subsequent conjugations.

One of the unique qualities of the *Active Participle* is that it has a verbal quality. As detailed in books of Nahw, the *Active Participle* can even govern words in the same manner as a verb. As such, the *Active Participle* will have a pronoun associated with each form:

ضارِبٌ (هُوَ)؛ ضارِبانِ (هُما)؛ ضارِبُونَ (هُم)

ضارِبَةٌ (هِيَ)؛ ضارِبَتانِ (هُما)؛ ضارِباتٌ (هُنَّ)

Like a verb, the pronoun of the subject will either be visible (ظاهِرٌ) or concealed (مُضمِرٌ). In the *Active Participle*, however, the pronoun will be considered visible whenever the *Active Participle* containing the pronoun precedes a Subject in a sentence, as in: أَ طالِبٌ مُحَمَّدٌ؟. When the *Active Paticiple* containing the pronoun follows the subject, the pronoun is considered concealed, as in: أَ مُحَمَّدٌ طالِبٌ؟. It is permissible to conceal the pronoun in all Seeghah of the *Active Participle*, for example:

المُسلِمُ صالِحٌ، المُسلِمانِ صالِحانِ، المُسلِمُونَ صالِحُونَ

المُسلِمَةُ صالِحَةٌ، المُسلِمَتانِ صالِحَتانِ، المُسلِماتُ صالِحاتٌ

▶ CONCLUDING NOTES

- The *Ajwaf* word derived from the Primary Verb will form the *Active Participle* by replacing the weak letter with Hamzah on the following pattern: فائِل, as in:

قالَ يُقُولُ قائِلٌ؛ خافَ يَخُوفُ خائِفٌ؛ قامَ يَقُومُ قائِمٌ

- The *Naaqis* word derived from the Primary Verb will form the *Active Participle* by replacing its weak letter with *Tanween* when indefinite. When definite, the letter Yaa' will be written, as in:

قَضى يَقضِي قاضٍ (القاضِيُّ)؛ عَلى يَعلِي عالٍ (العالِيُّ)

SECTION TWO

The Passive Participle

إِسْمُ المَفْعُولِ

The *Passive Participle* is a noun that signifies the meaning of the passive voice in the same manner as the *Active Participle* signifies the meaning of the active voice verb. The sentence in which there is an Active Voice Verb, there will be a subject, either expressly stated or indirectly referred to. The *Active Participle* can replaced the subject in such a sentence, as in:

يَعلَمُ مُحَمَّدٌ الجَوابَ يَعلَمُ الطَّالِبُ الجَوابَ

In a sentence using the Passive Voice Verb, the action does not occur on the Object (as is usual with the Active Voice Verb) rather, the action occurs on the *Proxy Subject* (نائِبُ الفاعِلِ) since the Subject must be removed when the verb is in the Passive Voice. The *Passive Participle* signifies the meaning of the Passive Voice Verb, as in:

يَعلَمُ مُحَمَّدٌ الجَوابَ ***Muhammad knows the answer*** (Active Voice)

يُعلَمُ الجَوابُ ***The answer is known*** (Passive Voice)

الجَوابُ مَعلُومٌ ***The answer is known*** (Passive Participle)

The *Passive Participle* derived from the Three Letter Primary Verb (الثُّلاثِيُّ المُجَرَّدُ) is on the pattern of: مَفْعُول as in: ضُرِبَ، يُضْرَبُ – مَضْرُوبٌ.

The Passive Participle derived from the Derivative Verb (الثُّلاثِيُّ المَزِيدُ فِيهِ) is based on the pattern of the Derivative Verb in the Present Tense Passive Voice (المَجْهُولُ). The *Particle of the Present Tense* (حرفُ المُضارِعِ) is removed and replaced with the letter Meem (Madhmoom). The end of the word is terminated with a sign of *I'raab* appropriate for a noun. For example, the *Passive Particle* from the *Baab of Taf'eel* is based on the pattern of the Passive Voice verb: يُفَعَّلُ. The Particle of the Present Tense or Yaa' is removed from the beginning of the verb and replaced with Meem (Madhmoom). Then *Tanween* is substituted for the single Dhammah to indicate that the noun is indefinite: .

يُفَعَّلُ مُـ+ فَعَّلُ مُفَعَّلُ مُفَعَّلٌ

Below is a chart of the Passive Voice Verbs in the ten common *Abwaab* of the Derivative Verb along with its *Passive Participle* (with an example):

بابُ إفعالٍ:	يُفعَلُ مُفعَلٌ	(يُحدَثُ مُحدَثٌ؛ يُرادُ مُرادٌ)
بابُ تفعيلٍ:	يُفَعَّلُ مُفَعَّلٌ	(يُعَلَّمُ مُعَلَّمٌ؛ يُحْرَقُ مُحْرَقٌ
بابُ مفاعلةٍ:	يُفاعَلُ مُفاعَلٌ	(يُخاطَبُ مُخاطَبٌ؛ يُعارَضُ مُعارَضٌ)
بابُ إفتعالٍ:	يُفتَعَلُ مُفتَعَلٌ	(يُعتَمَدُ مُعتَمَدٌ؛ يُختَصُّ مُختَصٌّ)
بابُ تفعُّلٍ:	يُتَفَعَّلُ مُتَفَعَّلٌ	(يُتَعَرَّفُ بِهِ مُتَعَرَّفٌ بِهِ)
بابُ إستفعالٍ:	يُسْتَفْعَلُ مُستَفعَلٌ	(يُستَعْمَلُ مُسْتَعْمَلٌ؛ يُسْتَعْجَلُ مُسْتَعْجَلٌ)

Note that the *Passive Participle* is not formed in each of the ten common *Abwaab*. This is due to the fact that some of the *Abwaab* do not have transitive verbs and the Passive Voice is only formed from those verbs that are originally transitive, either transitive themselves (المُتَعَدِّيُّ بِنَفسِهِ) or made transitive by means of a genitive particle (المُتَعَدِّيُّ بِحرفِ الجَرِّ).

The *Passive Particle* has six forms like the *Active Participle*. For example, from the Passive Paticiple (مَضرُوبٌ), we can make the following six forms:

مَضرُوبٌ، مَضرُوبانِ، مَضرُوبُونَ، مَضرُوبَةٌ، مَضرُوبَتانِ، مَضرُوباتٌ

When the Passive Particle is derived from a Verb that is transitive by means of a particle, the *Passive Particle* itself will only be used in the masculine singular, while the Pronoun attached to it by means of the (Genitive) Particle can be conjugated into all fourteen Seeghah. For example, from the Passive Voice Verb: يُذهَبُ بِهِ , we can form the following conjugations:

مُذْهَبٌ بِهِ، مُذْهَبٌ بِهِما، مُذْهَبٌ بِهِم، مُذْهَبٌ بِها، مُذْهَبٌ بِهِما، مُذْهَبٌ بِهِنَّ....إلى الآخر

▶ CONCLUDING NOTES

- In our discussion of the *Masdar Meemi* (Chapter 8), it has already been mentioned that the pattern of the *Passive Participle* for the Derivative Verb is also the same as that of the *Masdar Meemi*, their difference can be known only from the context of the sentence not the appearance of the word.
- Also, there are a few patterns of the *Passive Particle* whose patterns are established by usage and are contrary to the rule of patterns as mentioned above. These patterns are as follows:

فَعُولٌ (رُسولٌ) فَعِيلٌ (قَتِيلٌ) فِعالٌ (إِلـهٌ)

SECTION THREE

The Verbal Adjective

الصِّفَةُ المُشَبَّهَةُ

The *Verbal Adjective* is a noun that signifies an attribute or the person or thing possessing an attribute. Unlike the *Active Participle*, the attribution of a particular quality is a permanent attribution. Most often, the *Verbal Adjective* has the meaning of the *Active Participle* although its form is differs from فاعِلٌ, as in: عَلِيمٌ *All knowing* and شُجاعٌ *Brave*. Occasionally, the *Verbal Adjective* has the meaning of the *Passive Participle*, as in: عَلِيلٌ *Ill, sick*. Its complete name reflects this connection: الصِّفَةُ المُشَبَّهَةُ بِأَسماءِ الفاعِل و المَفعُول, *The Adjective Resembling the Active and Passive Participles*.

The *Verbal Adjective* is only formed from the Intransitive Verb (الفِعْلُ اللازِمُ). Some of its patterns are formed according to rules (قِياسِيٌّ) while others are known only by usage (سَماعِيٌّ). The *Verbal Adjective* derived from the three letter Primary Verb is on the pattern of أَفْعَل when the verb inidicates a color, defect or embellishment, as in:

حَمُرَ أَحْمَرُ، عَرَجَ أَعْرَجُ، بَلِجَ أَبْلَجُ

Otherwise, the patterns of other *Verbal Adjectives* derived from the Primary Verb are known according to usage, for example:

فَعِيلٌ (شَرِيفٌ)؛ فُعالٌ (شُجاعٌ)؛ فَعالٌ (جَبانٌ)؛ فَعِّلٌ (سَيِّدٌ)؛ فَعْلٌ (صَعْبٌ)؛ فُعْلٌ (صُلْبٌ)؛

فَعُولٌ (ذَلُولٌ)؛ فَعَلٌ (بَطَلٌ)؛ فِعْلٌ (صِفْرٌ)؛ فَعِلٌ (نَجِسٌ)؛ فَعْلانٌ (غَضْبانٌ)؛ فُعْلانٌ (عُرْيانٌ)

The *Verbal Adjective* derived from the Primary Verb can also be found on the patterns of both the *Active* and *Passive Participles*, as in: طاهِرُ القَلبِ *Pure heart* and مَحمُودُ المَقاصِدِ *Praiseworthy intentions*.

The *Verbal Adjective* derived from the Three Letter Derivative Verb is formed on the same pattern as the *Active Participle* of a Derivative Verb and also conveys the meaning of a permanent or intrinsic quality, for example:

مُنقَطِعٌ، مُعتَدِلٌ ، مُستَقِيمٌ (*Disrupted, Moderate, Straight*, respectively)

SECTION FOUR

The Superlative Noun

إِسمُ التَّفضِيلِ

The *Superlative Noun* attributes an attribute to a person or thing in a manner that it shows that the particular quality exceeds others. The pattern of the *Superlative Noun* is: أَفْعَلُ for the masculine and: فُعْلَى for the feminine. The *Superlative Noun* is only derived from the Active Voice Primary Verb which lends itself to the superlative meaning.

عباسٌ أَعلَمُ مِن أَخيهِ، القاهِرَةُ أَوسَعُ مِنَ الإِسكَندَرِيَةِ، العِلمُ أَعظَمُ مِنَ المالِ

'Abbas is more learned than his brother; Cairo is more expansive than Alexandria; Knowledge is greater than wealth.

In English, the superlative is usually expressed in two stages. For example, the superlative of the word *good* is: *better* and *best*. In 'Arabic, however, one word expresses both degrees of the superlative, as shown in the following examples:

أَعْدَدُنا أَكبَرُ مِن أَعْدَدِهِم؛ أَللَّهُ أَكبَرُ

Our numbers are greater than their numbers; Allah is the greatest

The *Superlative Noun* is only derived from Primary Verbs. It is not derived from any of the following:

- Derivative Verbs (المَزِيدُ فِيهِ)
- Passive Voice Verbs (المَجهُولُ)
- Defective Verbs (أَفعالُ النَّاقِصِ)

- Non Infective Verbs (أَفعالُ غَيرِ المُتَصَرِّفِ)
- Words whose meaning is associated with color, defects or embellishments
- Words whose meaning is inappropriate for the superlative, like: ماتَ *Death*.

The *Superlative Noun* is used in one of the following four manners:

▷ The *Superlative Noun* is followed by a particle and a genitive noun, for example:

عَلِيٌّ أَفضَلُ مِن غَيرِهِ *Ali (AS) is more virtuous than others.*

▷ The *Superlative Noun* is attached to an Indefinite Noun by means of *Idhaafah* (الإِضافَةُ), as in: أَبُو ذَرٍ أَصدَقُ رَجُلٍ *Abu Zarr is the most truthful of men*.

▷ The *Superlative Noun* has the *Definite Article* attached to it, as in:

القَاضِيُّ أَحمَدُ الأَعلَمُ *Justice Ahmad is the most learned*.

▷ The *Superlative Noun* is attached to a definite noun, like:

عَلِيٌّ أَفضَلُ النَّاسِ *Ali is the most virtuous of people*

Whenever the *Superlative Noun* is used in the first or second method, it will remain on the pattern of the masculine whether that which is described is feminine, dual or plural, as in the following sentences:

زَيدٌ أَفضَلُ رَجُلٍ؛ هِندٌ أَفضَلُ إِمرَأَةٍ؛ الزَّيدانِ أَفضَلُ رَجُلَينِ

However, whenever the *Superlative Noun* is used in the third or fourth manner, there must be agreement (in gender and number) between the *Superlative Noun* and that which it describes, as in:

زَيدٌ الأَفْضَلُ؛ هِندٌ الفُضْلَى؛ الزَّيدانِ الأَفْضَلانِ

When being used in the fourth manner, it is permissible to utilize the *Superlative Noun* with agreement or without.

▶ CONCLUDING NOTES

- The two words: خَيرٌ and شَرٌّ are used in the meaning of the *Superlative Noun* as a contraction of أَخيَرُ and أَشَرُّ. The feminine of these two are: خَيرَةٌ and شَرَّةٌ or شَرى.
- Sometimes, the *Superlative Noun* is devoid of its superlative meaning and is used in the meaning of the *Verbal Adjective* or the *Active Participle*, as in the following verses of the Holy Quran:

﴿وَ هُوَ أَهْوَنُ عَلَيْهِ﴾ ...و هُوَ هَيِّنٌ عَلَيهِ (30:27)

﴿وَ اللَّهُ الأَعْلَمُ حَيثُ يَجْعَلُ رِسالَتَهُ﴾ ...وَ اللَّهُ عالِمٌ (6:124)

SECTION FIVE

The Noun Of Exaggeration

إِسمُ المُبالَغَةِ

The *Noun of Exaggeration* indicates that the described action or quality exits in excess, as in: (علم) عَلاَّمَةٌ, ***Abdundant in knowledge*** and (حمل) حَمَّالٌ ***Something having the capacity to carry an excessive load***.

This noun is derived mostly from the Three Letter Primary Verb and less frequently from Derivative Verbs. When derived from the Three Letter Primary Verb, all of its patterns are established according to usage (سَماعِيٌّ), for example:

فَعُولٌ (كَذَبَ كَذُوبٌ)؛ فَعِيلٌ (رَحِمَ رَحِيمٌ)؛ فَعُّولٌ (قامَ قَيُّومٌ)؛ فَعَّالٌ (جَلَدَ جلاَّدٌ)

فُعُولٌ (قَدُسَ قُدُوسٌ)؛ مِفعالٌ (دَرَّ مِدرارٌ)؛ مِفعِيلٌ (نَطَقَ مِنطِيقٌ)

Here are some of the patterns derived from the Derivative Verbs:

مِفْعالٌ (أَعْطَى مِعْطاءٌ)؛ فَعِيلٌ (أَنْذَرَ نَذِيرٌ)؛ فَعَّالٌ (أَدرَكَ دَرَّاكٌ)

SECTION SIX

The Noun Of Place

إِسمُ المَكانِ

The *Noun of Place* is a derivative noun which signifies the place where an action takes place, as in: مَصنَعٌ *A factory* and: مَطارٌ *An airport*. This noun is derived from both the Primary Verbs and the Derivative Verbs.

In the Three Letter Primary Verb, the *Noun of Place* is found on the pattern of: مَفْعِلٌ and مَفْعَلٌ. The first pattern (مَفْعِلٌ), is used for words whose root letters are sound and whose Present Tense Verb has the second Original Letter voweled with Kasrah or Maksoor, for example: ضَرَبَ يَضْرِبُ مَضْرِبٌ. The second pattern is used for the *Mu'tall* word with its Weak Letter as the first Original Letter (*Mithaal*) or when the Weak Letter is removed in the Present Tense, as in: وَعَدَ يَعِدُ – مَوْعِدٌ.

The second pattern (مَفعَل), is used, without exception in all other instances, for example:

جَرى يَجرِي مَجرى؛ وَجِلَ يَوجَلُ مَوجَلٌ؛ طَبَخَ يطبُخُ مَطبَخٌ

In the Three Letter Derivative Verb, the *Noun of Place* is formed on the same pattern as the *Passive Particle* and they are distinguished from one another in the context of usage, for exampe:

مُجتَمَعٌ، مُستَقَرٌّ

▶ CONCLUDING NOTES

- The *Noun of Place* that is derived from the Three Letter Primary Verb has notable exceptions to the rule of its primary pattern, for example:

جَزَرَ يَجْزُرُ – مَجزِرٌ؛ غَرَبَ يَغرُبُ – مَغرِبٌ؛ نَبَتَ يَنْبُتُ – مَنْبِتٌ، سَجَدَ يَسْجُدُ – مَسْجِدٌ؛

طَلَعَ يَطْلَعُ – مَطْلِعٌ؛ شَرَقَ يَشْرُقُ – مَشْرِقٌ

These are all exceptions without any particular rule in their formation. Some *Nouns of Place* are known to have both patterns, like: مَطْلَعٌ، مَشْرَقٌ.

- Sometimes, the *Noun of Place* can be found with the Feminine Taa' (التَّآءُ المَربُوطَةُ) attached as in:

مَقْبَرَةٌ، مَأْذَنَةٌ، مَحْكَمَةٌ

- The *Noun of Place* may also be derived from a *Substative Noun* (الإِسمُ الجامِدُ) on the pattern of: مَفعَلَة. In this situation, it indicates that the meaning of the noun is found in excess in a particular place, for example:

مَأْسَدَةٌ (أَسَدٌ)؛ مَكلَبٌ (كَلبٌ)؛ مَسبَعَةٌ (سَبعٌ)؛ مَبطَخَةٌ (بَطِيخٌ)

Meaning, a place abundant in lions, dogs, carnevoirs and melons, respectively.

SECTION SEVEN

The Noun Of Time

إِسمُ الزَّمانِ

The *Noun of Time* is that noun that indicates the time when a particular action occurs, as when we say: مَغْرِبُ الشَّمْسِ ساعَةُ كَذا *The setting of the sun is at such and such time.*

The *Noun of Time* has the same pattern as the *Noun of Place* and the rules associated with the *Noun of Place* are applicable on the *Noun of Time*. The difference between the between these two is only in the context of their usage. The *Masdar Meemi* is also found on these same patterns and it, likewise, is known only in context. The *Noun of Time* differs from the *Noun of Place* in that it is only derived from the verb.

The Feminine Taa' is also found suffixed to the *Noun of Time*, as in the following verse:

﴿وَ إِنْ كانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلى مَيْسَرَةٍ﴾

If (the debtor) is in straitness, then, let there be postponement until (he is) in ease.

[Al-Baqarah 2:280]

The word: مَيْسَرَةٌ in this verse is the *Noun of Time* meaning *the time of ease*.

SECTION EIGHT

The Noun Of Instrument

إِسمُ الآلَةِ

The *Noun of Instrument* is the word that indicates the instrument (آلَةٌ) which creates an action. This noun is formed from the Three Letter Primary Verb on three patterns:

مِفْعَل، مِفْعَلَة، مِفْعال

For example:

مِطبَخٌ (طَبَخَ)؛ مِنشَرٌ، مِنشارٌ (نَشَرَ)؛ مِفتاحٌ، مِفتَحٌ، مِفتَحَةٌ (فَتَحَ)؛ مِعرَجٌ، مِعراجٌ (عَرَجَ)

There are a few *Nouns of Instrument* that are found on other patterns without any associated rules, for example:

مُنْخُلَةٌ، مُنْخُلٌ (نَخَلٌ)؛ مُكْحُلَةٌ (كُحلٌ)؛ مُدُقٌّ (دقٌّ)

There are other nouns, mostly *Substantive Nouns* that also convey the meaning of a *Noun of Instrument*, like: قَلَمٌ *A pen* جَرَسٌ *A bell* سِكِّينٌ *A knife*. However, these words are not referred to as *Nouns of Instrument*.

SECTION NINE

Dividing The Substantive Noun And The Derivative Noun Into The (Modified) Noun And The Adjective

تَقسِيمُ الجامِدِ و المُشتَقِّ إلى المَوصُوفِ وَ الصِّفَةِ

In the Noun-Adjective phrase (المَوصُوفُ وَ الصِّفَةُ), the Noun (*al-Mawsoof*), meaning the modified noun, signifies a being or action only, as in: زَيدٌ، أَسَدٌ، قَتْلٌ. While on the other hand, the Adjective (*as-Sifah*) is used to modify *al-Mawsoof* by the attribution of a modifier, like a description, qualifier or similar attribute, as in:

زَيدٌ رَجلٌ فاضِلٌ؛ شَرِبَ النَّاسُ مِنَ المآءِ المَفضُولِ؛ عِلْمٌ أَفضَلُ مِن مالٍ

Zaid is a virtuous man; People drink from over-flowed water; Knowledge is more virtuous than property, respectively.

Often, the *Mawsoof* is a *Substantive Noun*. In some cases, however, the *Substantive* is replaced by derivative words like: زَيدٌ، جَعفَرٌ، شَجَرٌ, due to their secondary meanings. The reverse is also true, in that there are some derivatives that stand in as *Substantives* due to their abandonment of an adjective meaning, as in: كِتابٌ، عِلْمٌ. This is also the case in words which have become proper names, like:

مُحَمَّدٌ، أَحمَدُ، قاسِمٌ، مَنصُورٌ

Adjectives, then, are taken from the derivatives, except those derivatives that are associated with the Substantives. Three types of words will also be associated with the Derivatives:

- **The Relative Adjective** (الصِّفَةُ المَنسُوبَةُ): like: (إسلامٌ) إسلامِيَّةٌ ؛(عَرَبٌ) عَرَبِي. This type of adjective is formed from non-descriptive nouns by attaching the Relative Yaa' (اليآءُ النِّسْبِي) to the noun.

- **The Diminutive Noun** (الإِسمُ المُصَغَّرُ): like: (رَجُلٌ) رَجَيْلٌ، (حسَنٌ) حُسَيْنٌ. The ***Diminutive Noun*** lessens the stature of the noun, as in: رَجُلٌ ***A man***; رُجَيْلٌ ***A little man***. The ***Diminutive Noun*** is found on the pattern of: فُعَيْلٌ .

- **The Substantive** intended in its usage to be a Derivative, like the word: in the saying: عَبّاسٌ أَسَدٌ (***Abbas is a lion***), in other words: عَبّاسٌ شُجاعٌ (***Abbas is brave***) where the Substantive is intended to be an adjective. In other instances, the Masdar is can be used when intending to imply the meaning of exaggeration, as in: أَحمَدُ ثِقَةٌ ***Ahmad is (very) reliable***.

▶ CONCLUDING NOTES

- The discussion here of the Noun and the Adjective is different than its discussion in *Nahw* or Arabic Syntax wherein, sometimes, it is referred to by the term **Na't** and **Man'oot** (النَّعْتُ وَ المَنعُوتُ). The discussion here is relative to the words being descriptive (وَصفِيَّةٌ) in and of themselves and generally attributed or otherwise linked to other words (مَوصُوفِيَّةٌ) that are generally more independent in meaning.

CHAPTER TEN

The Masculine And Feminine Noun

المذكّر و المؤنّث

INTRODUCTION

It is obvious at this stage of the study that the Arabic word reflects gender either by the absence or presence of certain indicators or by specific gender-related forms of words. As we know, masculine words are referred to as **Muzhakkar** (مُذَكَّرٌ) and feminine words **Mu'annath** (مُؤَنَّثٌ). It is also obvious that all masculine words do not refer to masculine things and, likewise, for the feminine.

The reality is that the masculine and feminine noun in Arabic are of two types:

- True Masculine (المُذَكَّرُ الحَقِيقِيُّ)
- Figurative Masculine (المُذَكَّرُ المَجازِيُّ)
- True Feminine (المُؤَنَّثُ الحَقِيقِيُّ)
- Figurative Feminine (المُؤَنَّثُ المَجازِيُّ)

The *True Masculine* and *Feminine* Noun (الحَقِيقِيُّ) is that noun which signifies male or female gender among the numerous species of life, human and non-human. The *Figurative Masculine* and *Feminine* Noun's relationship to gender is merely figurative or abstract. Observe the following:

	الحقيقي	المجازي
المذكّر:	رَجُلٌ، جَمَلٌ	قَلَمٌ، جِدارٌ
المؤنّث:	إِمْرَأَةٌ، ناقَةٌ	مَلائِكَةٌ، غُرْفَةٌ

SECTION ONE

The Masculine Noun

الإِسْمُ المُذَكَّرُ

Most often a noun is recognized as masculine due to the absence of any sign associated with the feminine gender. This cannot, however, be taken as a firm rule since there are feminine words which are also devoid of any sign associated with the feminine gender.

For the purpose of our study, we will divide masculine noun into two groups:

▷ The Masculine Noun capable of becoming feminine (المُذَكَّرُ الَّذِي يُمكِنُ تَأنِيثُهُ)

This type of noun is converted to the feminine simply by the annexation of the feminine signs, in other words, the Feminine Taa' (التَّآءُ المَربُوطَةُ) or Alif Maqsoorah (الأَلِفُ المَقصُورَةُ) or Alif Mamdooda (الأَلِفُ المَمدُودَةُ), as in:

مُسلِمٌ مُسلِمَةٌ؛ أَعظَمُ عُظْمى؛ أَخضَرُ خَضْرآءُ

▷ The Masculine Noun incapable of becoming feminine (المُذَكَّرُ الَّذِي لا يُمكِنُ تَأنِيثُهُ)

This noun has three types:

- The masculine noun that has no feminine equivalent, like: كِتابٌ، قَلَمٌ .
- The masculine noun whose feminine equivalent is a separate word, like:

أَبٌ (أُمٌّ)؛ إِبْنٌ (بِنْتٌ)؛ أَخٌ (أُختٌ)؛ بَعْلٌ (زَوجَةٌ)؛ صِهْرٌ (كَنَّةٌ)؛ دِيكٌ (دَجاجٌ)؛ ثَورٌ (بَقَرَةٌ)

- The masculine noun that signifies both the masculine and feminine alike. This situation occurs in three instances:

‣The Masculine Masdar, for example: زَيدٌ عَدَلٌ؛ هِندٌ عَدَلٌ.

‣Most of the patterns of the Noun of Exaggeration (إِسمُ المُبالَغَةِ) like:

هُوَ رَجُلٌ مِنطِيقٌ و هِيَ إِمرَأَةٌ مِنطِيقٌ

‣The pattern فَعُولٌ that signifies the meaning of *Active Participle*, for example: هُوَ رَجُلٌ صَبُورٌ وَ هِيَ إِمرَأَةٌ صَبُورٌ in the meaning of: رُجُلٌ صابِرٌ و إِمرَأَةٌ صابِرَةٌ. Also the pattern: فَعِيلٌ which has the meaning of the *Passive Participle*, for example: هُوَ رَجُلٌ جَرِيحٌ وَ هِيَ إِمرَأَةٌ جَرِيحٌ, in the meaning of: رَجُلٌ مَجْرُوحٌ وَ إِمرَأَةٌ مَجْرُوحَةٌ.
Otherwise, these pattern are made masculine and feminine as appropriate, like:

إِمرَأَةٌ رَسُولَةٌ، أُمٌّ رَحِيمَةٌ

Note that there are some adjectives that are particular to the feminine gender. Generally, these are adjectives that are only attributed to women, like: *menstruating* (حائِضٌ), *pregnant* (حامِلٌ), and *breastfeeding* (مُرضِعٌ). Since these terms can only be applied to the female, they are usually not made feminine by adding the Feminine Taa', although it is permissible.

SECTION TWO

The Feminine Noun

الإِسْمُ المُؤَنَّثُ

It is the feminine noun that generally distinguishes itself by means of a sign associated with the feminine gender. The Feminine also has two types that are particular to it:

- The Literal Feminine (المُؤَنَّثُ اللَّفْظِيُّ)
- The Feminine In Meaning (المُؤَنَّثُ المَعْنَوِيُّ)

▷ The Literal Feminine word is a word in which one of the Feminine signs are present at its end.

The signs of the Feminine are:

- **Taa' Marbootah** (التَّاءُ المَرْبُوطَةُ), as in: مُسْلِمَةٌ , meaning: *The Tied Taa'*. A reference to the shape of the sign (ة). On the other hand, the letter Taa' is known as ***Taa' Maftoohah*** (التَّاءُ المَفْتُوحَةُ) or *The opened Taa'* (ت).

- **Alif Maqsoorah** (الأَلِفُ المَقصُورَةُ), as in: حُبْلَى. *Maqsoorah* means the shortened Alif. A reference to the fact that this Alif is pronounced as a short vowel though written as a long vowel, as in: (عَصَى) عَصاهُ *His staff*. *Alif Maqsoorah* is known for its inablity to accept any vowels. It is considered a sign of the feminine when it is not one of a words' Original Letters. For example: حُسْنَى is feminine while مُوسَى is masculine. The difference is that in *Musa*, *Alif Maqsoorah* is one of its Original Letters while in *Husna* it is an Additional Letter as its root letters are: (حسن).

- **Alif Mamdoodah** (الأَلِفُ المَمْدُودَةُ), as in: حَمْرآءٌ. *Mamdoodah* means an enlongated Alif. This is the combination of *Alif Mamdoodah* and Hamza (آء). In some words, *Alif Mamdoodah* is resultant from the conversion of a weak letter at the end of a word, as in: (سمو) سَمآءٌ. In other words, it is added only to indicate the feminine, as in: (أَخضَرُ) خَضْرآءٌ.

The Literal Feminine of two kinds:

- The True Feminine (اللَّفْظِيُّ الحَقِيقِيّ)
- The Figurative Feminine (اللَّفْظِيُّ المَجازِيُّ)

The *True Feminine* is that word which has a feminine indicator and the word is attributed to something that is actually feminine in reality, as in:

إِمرَأَةٌ، ناقَةٌ، حُبلَى، سَلْوَى *Woman, camel, pregnant, quail*

▷ The *Figurative Feminine* may possess the Feminine signs, however, it is attributed to something which has no gender, like: تَمْرَةٌ، رُجعَى، صَحْرآءٌ *Date, reaction, desert.*

The *Feminine In Meaning* will also have the same two subdivisions:

- The True Feminine In Meaning (المَعْنَوِيُّ الحَقِيقِيُّ)
- The Figurative Feminine In Meaning (المَعْنَوِيُّ المَجازِيُّ)

The *True Feminine in Meaning* is a noun not possessing any feminine indicator, however, it is attributed to something feminine in reality, like: مَرْيَمُ، زَيْنَبُ.

The *Figurative Feminine In Meaning* is that word which is considered feminine although it has no feminine indicator nor is it attributed to anything feminine, as in: شَمْسٌ، بِئْرٌ.

The *Feminine In Meaning* is known to be feminine according to rules (قِياسِيٌّ), in some instances, and is known according to usage (سَماعِيٌّ) in other instances. It is known according to rules in the following four instances:

- The *True Feminine In Meaning* Nouns, like: أُمٌّ، أُخْتٌ، زَينَبُ.
- The names of cities and countries, like: نَجَفٌ، أُردانُ، القُدْسُ.
- The names of parts of the body found in pairs, like: عَيْنٌ، أُذْنٌ، يَدٌ، رِجْلٌ. The exceptions to this rule are: خَدٌّ، مِرفَقٌ، حاجِبٌ.
- The names of the wind, like: صَبا، شَمال، جَنُوب، قَبُول، دَبُور، حاصِب.

Regarding the *Feminine In Meaning* that are known according to usage, they have no particular rules associated with them:

أَرْضٌ، إِصْبَعٌ، أَرْنَبٌ، أَفْعَى، جَحِيمٌ، سَقَرٌ، حَرْبٌ، دَلْوٌ، دارٌ، رَحِمٌ، رِيحٌ، سِنٌّ، سَبِيلٌ، عَصا، فُلْكٌ، قَوْسٌ، كَأْسٌ، نارٌ، نَعْلٌ

These types of words are known to be feminine either due to a feminine verb being attributed to them, as in: ﴿أَخرَجَتِ الأَرْضُ أَثْقالَها﴾ 99:2; or they are known by the reference of a Demonstrative Noun, as in: ﴿هذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوْعَدُونَ﴾ 36:63; or the word can have a feminine Adjective attributed to it, as in: ﴿فِيها عَيْنٌ جارِيَةٌ﴾ 88:12; or a feminine Pronoun refers back to the feminine word, for example: ﴿وَ الشَّمْسُ وَ ضُحها﴾ 91:1.

CHAPTER ELEVEN

The Inflective And Non-Inflective Noun

المتصرّف و غير المتصرّف

INTRODUCTION

In grammar, *inflection* refers to the ability of a word to change its form to reflect a change in number, gender, case, tense, person and voice.

The noun capable of inflection is referred to as **Mutasarrif** (الْمُتَصَرِّفُ) and the noun incapable of inflection is referred to as **Ghairul-Mutasarrif** (غَيرُ الْمُتَصَرِّفِ). The noun capable of inflection can change into the following forms

- TheDual (الْمُثَنَّى)
- The Plural (الْجَمْعُ)
- The Diminutive Noun (إِسْمُ التَّصْغِيرِ)
- The Relative Noun (الْمَنْسُوبُ)

For example, from the word: أَسَدٌ *Lion*, these four types of words may be derived:

أَسَدانِ أُسُودٌ أُسَيْدٌ أَسَدِي

The *Non-Inflective* Noun is that noun from which it is not possible to derive all or some of the previously mentioned forms.

Each category of the *Inflective Nouns* will each be discussed in its own section.

SECTION ONE

The Dual

المُثَنَّى

The Dual or Muthanna is the form of a word that signifies two members of a species. It is reconized by appending a suffix to the end of a noun. This suffix is either Alif-Noon (انِ) or Yaa'-Noon (يْنِ) as seen in the following words:

رَجُلٌ رَجُلانِ، رَجُلَيْنِ؛ إِمْرَأَةٌ إِمْرَأَتانِ، إِمْرَأَتَيْنِ

These two suffixes are added to the end of a singular noun after voweling the last letter of the word with Fathah. The letter Noon in the Dual suffix is invariably voweled with Kasrah. As previously mentioned in the section on the Active Participle (Chapter 9), the difference between these two Dual suffixes is that the Alif-Noon combination is used in words that are in the state of Raf' while the Yaa'-Noon combination is used for words in the states of Nasb and Jarr. Therefore, the Alif is the sign of Raf' and Yaa' is the sign of Nasb and Jarr. The Noon (Maksoor) is particular to the Dual.

Based on the above, the word: حُسَيْنٌ is not a Dual because the letter Noon in it is an Original letter not the suffix of the Dual. The word: إِثْنَيْنِ is not a Dual because the letter Yaa' is also an Original Letter, not a suffix. The word: بَحْرَيْنِ is not a Dual because it does not signify two members of one species.

There are particular rules associated with forming the Dual in different types of words. Therefore, we will examine each of these types of words in its own subsection:

▷ **The Sound Word الصَّحِيحُ**

The Dual is formed in the sound word by merely suffixing the sign of the Dual to the end of the singular form of the word as mentioned previously, for example: أَسَدٌ *A Lion* becomes أَسَدانِ or أَسَدَيْنِ *Two lions*. There is a category of words known as *Semi-Sound* (شِبْهُ الصَّحِيحِ) that are considered sound although they are technically *Naaqis*, meaning that they have a Weak Letter as its final root letter. In these words, the second Original Letter is *Saakin* which enables the Weak Letter Yaa' to accept all vowels, as in: ظَبْيٌ، ظَبْياً، ظَبْيٍ. Words in this category are formed in the same manner as sound words: ظَبْيٌ ظَبْيَانِ، ظَبْيَيْنِ. (Refer to Chapter 8, Divisions of the noun).

▷ **The Manqoos Word المَنْقُوصُ**

In those *Manqoos* words in which the last letter is omitted, the letter will return when the Dual suffix is added, as in:

هادٍ هادِيانِ، هادِيَيْنِ؛ مُهتَدٍ مُهتَدِيانِ، مُهتَدِيَيْنِ

The *Manqoos* word in which the last letter is not omitted, is formed in a similar manner, as in: الهادِيُّ الهادِيانِ، الهادِيَيْنِ .

▷ **The Maqsoor Word المَقصُورُ**

The three letter *Maqsoor* word whose Alif Maqsoorah is resultant from the letter Waw, the Alif Maqsoorah will be converted back to its original letter, for example:

العَصَى العَصَوَانِ، العَصَوَيْنِ؛ الرِّبا الرِّبَوَانِ، الرِّبَوَيْنِ

Likewise, when the Original Letter was Yaa', the Alif Maqsoorah will revert to Yaa'

when adding the Dual suffix, for example:

الفَتى الفَتَيَانِ، الفَتَيَيْنِ؛ المُصْطَفَى المُصْطَفَيَانِ، المُصْطَفَيَيْنِ

Sometimes, the Alif Maqsoorah is omitted due to the conflict between two *Saakin* letters, as in the word: فَتىً (in which the conflict arises due to the *Tanween*). In this case, the Original Letter will also return when annexing the Dual suffix, as in:

فَتىً فَتَيَانِ، فَتَيَيْنِ

▷ **The Mamdood Word المَمْدُودَةُ**

If the Hamzah in the *Mamdood* word is original, meaning that the last Original Letter is Hamzah, it will remain unchanged, for example: قارِئٌ قارِئَانِ، قارِئَيْنِ. If the Alif Mamdoodah is a sign of the feminine noun, the Hamzah will be converted to the letter Waw, as in: حَمْرآءُ حَمْراوانِ، حَمْرَوَيْنِ. If the Alif Mamdoodah is itself resultant from the conversion of either Waw or Yaa' or an additional annexation (إِلْحاقٌ) there are two methods of forming the Dual. One method is that it remains unchanged, is in:

دُعآءٌ دُعاءانِ، دُعَائَيْنِ؛ إِهْدآءٌ إِهْداءانِ، إِهْدَئَيْنِ

The second method is that the Hamzah is converted to the letter Waw, observe the same words: دُعآءٌ، إِهْدآءٌ :

دُعآءٌ دُعاوانِ، دُعاوَيْنِ؛ إِهْدآءٌ إِهْدَوانِ، إِهْدَوَيْنِ

▷ **The Three Letter Word Whose Final Consonant Is Omitted الثُّلاثِيُّ المَحذُوفُ لامُهُ**

Some words, like: أَبٌ *Father* and أَخٌ *Brother* have their last letter omitted (أَبُو، أَخُو). When this is the case, and no other letter is substituted for the omitted letter, the omitted letter will return when adding the Dual suffix, as in: أَبٌ أَبَوَانِ، أَبَوَيْنِ. The exception to this rule are the words like: يَدٌ *Hand* and فَمٌ *Mouth,* whose omitted letter does not return at the time of adding the Dual suffix, as in: يَدانِ، يَدَيْنِ and: فَمانِ، فَمَيْنِ. Some scholars also include the word دَمٌ *Blood* in this same category.

If the word's last letter is omitted and something is substituted for the omitted letter, the Dual of this word will be formed by adding the Dual suffix directly to the end of the word, for example:

سَنَةٌ (سنو) سَنَتانِ، سَنَتَيْنِ؛ إِسمٌ (سمو) إِسمانِ، إِسْمَيْنِ

▷ **The Idhaafah Compound** الْمُرَكَّبُ الإِضافِيُّ

An *Idhaafah* is a type of phrase in Arabic which usually signifies possession, as in the phrase: *Servant of Allah* (عَبْدُ اللَّهِ). The first part of the *Idhaafah* is known *Mudhaaf* (الْمُضافُ) and the second is known as *Mudhaaf Ilaihi* (الْمُضافُ إِلَيهِ). The first term cannot possess *Tanween* nor the *Definite Article*. The second term may possess either but is always in the genitive case.

In order to make the *Idaafah* Compound signify the Dual, the first part of the *Idhaafah* is changed to the Dual form. However, the letter Noon in the Dual suffix is always omitted in this situation, for example:

عَبْدُ اللَّهِ عَبْدانِ (عَبْدَيْنِ) + اللَّهِ عَبْدا اللَّهِ، عَبْدَيْ اللَّهِ

Non-Idhaafah compounds, like سِيبَوَيْهِ (an individual's name) and تَأَبَّطَ شَراً (a city's name) cannot form the Dual by appending a suffix. These type compounds must use the word the word: ذُو and its feminine counterpart: ذات to form the Dual. These words are changed to the Dual in the following manner:

ذُو ذُوَا، ذُوَيْ؛ ذات ذاتا، ذَوَاتَيْ

سِيبَوَيهِ ذَوَا سِيبَوَيهِ، ذَوَيْ سيبَوَيهِ؛تَأَبَّطَ شَراً ذَوَاتا تَأَبَّطَ شَراً، ذَوَتَيْ تَأَبَّطَ شَراً

▶ CONCLUDING NOTES

There are five words that are attached to the Dual, although they are not actually Duals due to the fact that they are not in accordance with the definition of the Dual. They are, however, consistant with the form and meaning of the Dual. These five words are:

إِثْـنانِ، إِثْـنَتانِ، ثِـنْتانِ، كِـلا، كِـلْتا

The first three examples are not considered the Dual because they refer to the number two, while the Dual refers to two members of a species. The second is used to emphasize the Dual in the following manner:

مُوسَى وَ عِـيسَى عَلَيْهِما السَّلامُ كِـلاهُما مِنَ الأَنبِيآءِ

Musa and 'Isa, peace be upon them both, are both Prophets

﴿كِـلْتا الجَنَّتَـيْـنِ اتَتْ أُكُـلَها وَ لَـمْ تَظْلِـمْ مِنْهُ شَـيْئاً﴾

"*Both of these gardens yielded their fruits and failed not aught thereof...*" (Al-Kahf 18:33)

At times the Dual can signify more than two and can be used to signify nurmerous members of one group or numerous actions, as in the verse of Quran (Al-Mulk 67:4):

﴿ثُــمَّ ارْجِعِ البَصَرَ كَرَّتَـيْــنِ﴾ *"Then turn back the eye again and again..."*

This verse uses the form of the Dual, although its meaning is plural (كَرَّاتٌ). Similarly, the two words: لَبَيْكَ and سَعْدَيْكَ are also attached to the Dual since the Dual is in the same ruling as a word which is repeated. The word that is repeated, at times, to signify an abundance of action, as seen in the following verses (Al-Fajr 89:21-22):

﴿كَـلاَّ إِذا دُكَّتِ الأَرْضُ دَكَّـاً دَكَّـاً... وَ جآءَ رَبُّكَ وَ المَلَـكُ صَفَّـاً صَفَّـاً﴾

"Nay! When the earth is made to crumble to pieces, And your Lord comes and (also) the angels in ranks..."

SECTION TWO

The Plural

الجَمْعُ

The Plural is that word that signifies a subject greater than two by the addition of a suffix at the end of the word or by altering the pattern of the singular. The Plural has three types:

- The Masculine Sound Plural جَمْعُ المُذَكَّرِ السَّالِمُ
- The Feminine Sound Plural جَمْعُ المُؤَنَّثِ السَّالِمُ
- The Broken Plural جَمْعُ المُكَسَّرِ

▶ THE MASCULINE SOUND PLURAL جَمْعُ المُذَكَّرِ السَّالِمُ

This type plural is referred to as sound due to the fact that the singular form remains intact and a plural sufix is added to the end of a word much like many English words. The sign of the *Masculine Sound Plural* is the suffix Waw and Noon (وْنَ). The letter preceding the Waw (the final consonant of the singular) will be voweled with the vowel Dhammah while the Noon is voweled invariably with Fathah. The letter Waw is the indicator ofthe state of Raf'. When the word is in the state of Nasb or Jarr, the suffix will be Yaa' and Noon (يِنَ). The Yaa' must be preceded by a letter voweled with Kasah. The letter Yaa', therefore, is the sign of both the state of Nasb and Jarr.

مُسْلِمٌ مُسْلِمُونَ، مُسْلِمِيْنَ

There are three conditions for the singular word that is to be made plural by the *Masculine Sound Plural*:

- The singular should be a masculine word not having a Feminine Taa'.
- The singular should be a noun used for a human.
- The singular should be one of those words that is made feminine with the Feminine Taa' when it is a descriptive word (وَصْفِيَّةٌ). Or, if the singular is a non-descriptive word (مَوْصُوفٌ), it should be a proper name (عَلَمٌ).

According to this, the Masculine Sound Plural cannot be formed from the following words:

- هِنْدٌ، ضارِبَةٌ (Because these words are Ferninine).
- طَلْحَةُ، عَلاَّمَةٌ (Because the Feminine Taa' is always found attached).
- كَلْبٌ، صاحِلٌ (Because these are names of non-humans).
- غَضْبانٌ، أَحْمَرُ (Because they are adjectives that are made feminine with an indicator other than the Feminine Taa', for example: غَضْبانٌ–غَضْبَى؛ أَحْمَرُ – حَمْراءُ.
- رَجُلٌ، غُلامٌ (Although they are masculine, they are not proper names).

An exception to the third rule is the *Superlative Noun* (إِسمُ التَّفضِيلِ). The *Superlative* can form the *Masculine Sound Plural* although it is made feminine with the Alif Maqsoorah, as in: أَقْرَبُ–أَقْرَبُونَ.

When forming the *Masculine Sound Plural* from the *Manqoos* word, the letter Yaa' will be omitted, for example:

الهادِيُّ – الهادُونَ، الهادِينَ؛ المُهْتَدِيُّ – المُهْتَدُونَ، المُهْتَدِينَ

The same is the case for the *Maqsoor* word, as in:

الْمُصْطَفَى–الْمُصْطَفَوْنَ، الْمُصْطَفَيْنَ؛ مُوسَى–مُوسَوْنَ، مُوسَيْنَ

Note here that the letter preceding the letter Waw and Yaa' in the plural suffix is Maftooh because that was the original vowel and it remains unchanged after the elision of the Alif Maqsoorah.

Regarding the word with the Extended Alif (الأَلِفُ المَمْدُودَةُ), it is the same as was mentioned in the section on the Dual, meaning that the original letter returns to form the plural, for example:

وَضَّاءٌ وَضَّاؤُونَ، وَضَّائِينَ؛ فَرَّاءٌ فَرَّاؤُونَ، فَرَّاوِينَ

Without exception, a compound is made plural by prefixing the words ذَوُو and ذَوِي to it, as in:

ذَوُو عَبْدِ اللَّهِ، ذَوُو سِيبَوَيْهِ، ذَوُو تَأَبَّطَ شَرّاً

▶ CONCLUDING NOTES

A number of words are associated with the *Masculine Sound Plural* although they are not *Masculine Sound Plurals* for a number of reasons. Observe the following short list:

- عِلِّيُونَ *A lofty garden of Paradise* (it is singular).
- عالَمُونَ *The universe, creation, mankind* (it has no singular in any these meanings).
- The Numbers 20 thru 90 by ten (عِشرُونَ إِلى تِسعُونَ).
- أَرضُونَ *Earths*, the plural of أَرضٌ *Earth* (it cannot be a Masculine Sound Plural because it is singular is feminine). Also the word سِنُونَ *years*, the plural of سَنَةٌ (also feminine in the singular). The word سِنُونَ and other similar words which have the Feminine Taa' added in place of their third Original Letter which is elided, they do not form the plural with the *Broken Plural*, for example: عِضَةٌ *A lie* (its origin is عِضَهٌ). Or the word عِزَةٌ which has the meaning of a group or division of people, its origin is عِزَى and ثُبَةٌ which has the meaning of a group (its origin is ثُبَى). The respective plurals of these words are: عِضُونَ، عِزُونَ، ثُبُونَ.

  Words like يَدٌ are not from this category of words due to the lack of substitution in the third Original Letter. The word زِنَةٌ also is not from this category because the Feminine Taa' is substituted for the first Original Letter (وَزْنٌ). The word شَفَةٌ and شاةٌ are not from this group either because they have *Broken Plurals* (شِفاهٌ، شِياهٌ).
- أَهْلُونَ The plural of: *People* أَهْلٌ, although masculine, is not a proper name. Likewise, بَنُونَ the plural of: إِبْنٌ *Son* (is masculine, but not a Proper name).

These words are associated with the plural because they exhibit the signs of the plural, however, they do not fulfill its conditions and limits.

▶ THE FEMININE SOUND PLURAL جَمْعُ المُؤَنَّثِ السَّالِمُ

The sign of the Feminine Sound Plural is the Alif and Taa' (ات) which are added to the end of the singular word, like: ضارِبَةٌ ضارِباتٌ. The following categories of words can be made plural with the Feminine Sound Plural:

- The feminine Proper Name (عَلَمٌ), like: هِنْدٌ هِنْداتٌ.
- Those words upon which the Feminine Taa' is attached, although the word might be used for the masculine or non-human, as in: طَلْحَةُ طَلْحاتٌ، ثَمَرَةٌ ثَمَراتٌ.

  Words in this group will have the Feminine Taa' of the singular elided before suffixing the Alif and Taa'. There are exceptions found with words in this group, for example:

  شَفَةٌ شِفاهٌ، شاةٌ شِياهٌ، أَمَةٌ إِماءٌ، إِمْرَأَةٌ نِساءٌ، أُمَّةٌ أُمَمٌ، مِلَّةٌ مِلَل

- Those words which have the Alif Maqsoorah, as in:

  حُبْلى حُبْلاتٌ، صَحْراءٌ صَحرَوات

  All except the scholars of Kufah exclude the pattern (فَعْلَى), the feminine of: فَعْلانٌ like: سَكْرَى the feminine of: سَكْرانٌ and also the pattern: فَعْلاء, the feminine of: أَفْعَلُ, as in: حَمْراءٌ the feminine of: أَحْمَرُ.

- The masculine word used for the non-human, when the word is descriptive, as in the following:

  راسِيٌّ راسِياتٌ، مَطْبُوعٌ مَطْبُوعاتٌ، جَمِيلٌ جَمِيلاتٌ، إِلَهِي إِلَهِياتٌ، دُرَيْهِمٌ دُرَيْهِماتٌ

  Likewise, are non-descriptive words in the form of the Masdar with the condition that they have more than three letters, as in: سُؤالٌ سُؤالاتٌ، إِمْتِحانٌ إِمْتِحاناتٌ .

There are a few generalizations that can be summarized about forming the *Feminine Sound Plural* from the three letter word ended with the Feminine Taa':

▷ **The Pattern فَعْلَة**

- If the singular is a descriptive word, its plural will be formed with the *Feminine Sound Plural*, like:

ضَخْمَةٌ ضَخْمات، حُرَّةٌ حُرَّاتٌ، حَسَنَةٌ حَسَناتٌ

- Likewise, the same is true if the singular is a non-descriptive word whose second Original Letter is voweled, for example: شَجَرَةٌ شَجَرات.

- Also, if the singular is a non-descriptive *Ajwaf* word having its second original Letter *Saakin*, it will have a *Feminine Sound Plural*, for example: حَوْزَةٌ حَوْزاتٌ other than the *Ajwaf* word, where the second Original Letter does remains *Saakin* (in the singular) and the *Saakin* letter will be voweled with Fathah when forming the *Feminine Sound Plural*, as in the following: تَمْرَةٌ تَمَراتٌ.

- The singular on this pattern (فَعْلَة) whose first Original Letter is not voweled with Fathah has three possibilities:
  - The second Original Letter can remain in the same state when making the Feminine Sound Plural, as in: حِنْطَةٌ حِنْطاتٌ، جُمْلَةٌ جُمْلاتٌ.
  - The second Original letter can follow the first Original Letter, as in:

حِنْطَةٌ حِنِطاتٌ، جُمْلَةٌ جُمُلاتٌ

  - The second Original Letter can be voweled with Fathah, as in:

حِنْطَةٌ حِنَطاتٌ، جُمْلَةٌ جُمَلاتٌ

There are other words that use the Feminine Sound Plural, however not in accordance with the aftorementioned rules (the form according to the rule is in parenthesis), as in:

بِنْتٌ بَناتٌ (بِنْتاتٌ)، أُخْتٌ أَخواتٌ (أُخْتاتٌ)، أُمٌّ أُمُّهاتٌ (أُمَّاتٌ)

The word أُمَّاتٌ is also found.

Also associated with the Feminine Sound Plural are the following words, although they are not Sound Plurals:

- أُوْلاتٌ *The possessor of something*, the feminine of: أُوْلُوا. The singular is from the word: ذاتٌ.
- أَذْرِعاتٌ *A town in Syria*. It is actually singular without a plural.
- عَرَفاتٌ *The sacred plains near Makkah*. Also, it is singular without any plural.

As mentioned, these two types of plurals, namely, the *Masculine* and *Feminine Sound Plurals*, are called Sound or **Saalim** (السَّالِمُ) due to the fact that the construction of its singular remains sound or intact. These plurals are also called **Musahhah** (المُصَحَّحُ). The remaining type of plural, the *Broken Plural*, differs in this regard, meaning the construction of the singular is changed when forming the plural.

▶ THE BROKEN PLURAL الجَمْعُ المُكَسَّرُ

The *Broken Plural* indicates upon three or more by its pattern. The pattern of the singular is said to be broken by changing the vowels of letters or by an addition or omission of letters. The patterns of the *Broken Plural* are numerous approaching forty patterns. Some patterns have continuity (with their singular) others are have no continuity and there is no method of knowing this except by referring to dictionaries. The following is a summation of well known *Broken Plural* patterns:

▷ The Three letter Primary Noun الثُّلاثِيُّ المُجَرَّدُ

- The word is capable of possessing an attribute, meaning non-descriptive(المَوصُوفُ), its Broken Plural is on the pattern of: أَفْعالٌ, except for two patterns: فَعْلٌ، فُعْلٌ. The first (فَعْلٌ) is made plural on the pattern of: فُعُولٌ, like: فَلْسٌ فُلُوسٌ. The second (فُعْلٌ), is made plural on the pattern of: فِعْلانٌ, as in: صُرَدٌ–صِرْدانٌ. Other nouns having plurals on the pattern of: أَفْعالٌ are based on rules or *Qiyaas*, like:

فَرَسٌ أَفْراسٌ، كَتِفٌ أَكْتافٌ، عَضُدٌ أَعْضادٌ، حِبْرٌ أَحْبارٌ، عِنَبٌ أَعْنابٌ، إِبِلٌ ابالٌ،

قُفْلٌ أَقْفالٌ، عُنُقٌ أَعْناق

- If the word is descriptive on the pattern of: فَعْلٌ and فَعَلٌ, then, its plural wll be formed on the pattern of: فِعال, like: صَعْبٌ صِعابٌ and: حَسَنٌ حِسانٌ. If the pattern (of the singular) is any of the following forms: فَعِلٌ، فَعُلٌ، فِعْلٌ، فُعْلٌ، فُعُلٌ, the plural will be formed on the pattern of: أَفْعالٌ as is the case with the non descriptive word, as in:

نَكِدٌ أَنْكادٌ، يَقُظٌ أَيْقاظٌ، جِلْفٌ أَجلافٌ، حُرٌّ أَحرارٌ، جُنُبٌ أَجنابٌ

There is no continuity between the singular and plural in the remaining patterns of the Primary Noun.

▷ Three Letter Derivative Noun الثُّلاثِيُّ المَزِيدُ فِيهِ

- If the Derivative Noun has a long vowel before the third Original letter and it is non-descriptive, its plural will be on the pattern of: أَفْعِلَة, as in the following:

زَمانٌ أَزْمِنَةٌ، عَمُودٌ أَعْمِدَةٌ، رَغِيفٌ أَرْغِفَةٌ

- If the word is descriptive, there is no rule regarding forming its plural, for example:

جَبانٌ جُنَباءُ، جَوادٌ جِيادٌ، شُجاعٌ شَجْعانٌ، شَرِيفٌ أَشْرافٌ

- When the Derivative descriptive Noun is on the pattern of: فَعِيلٌ and signifies distress or calamity, then, its plural will be on the pattern of: فَعْلَى as in:

قَتِيلٌ قَتْلَى، جَرِيحٌ جَرْحَى، مَرِيضٌ مَرْضَى

Likewise, is every descriptive word signifying this meaning, for example:

زَمِنٌ زَمْنَى، هالِكٌ هَلْكَى، مَيِّتٌ مَوتَى، أَحمَقٌ حَمْقَى، سَكْرانٌ سَكْرَى

This rule is applicable to other words when the singular is not found with the Feminine Taa'. When it has the Feminine Taa', the plural pattern will be formed on the pattern of: فَعائِلُ, as in:

رِسالَةٌ رَسائِلُ، صَحِيفَةٌ صَحائِفُ، عَجُوزَةٌ عَجائِزُ

- The noun on the pattern of: فَعْلَةٌ is made plural on the pattern of: فِعالٌ, like:

قَصْرَةٌ قِصارٌ

- The noun on the pattern of: فِعْلَةٌ is made plural on the pattern of: فِعَلٌ, like:

قِطْعَةٌ قِطَعٌ

- The noun on the pattern of: فُعْلَةٌ is made plural on the pattern of: فُعَلٌ, like:

جُمْلَةٌ جُمَلٌ

In these last three, there is no difference in the noun being descriptive or non-descriptive.

- The noun on the pattern of: فاعِلٌ is made plural on the pattern of: فَواعِلُ, when the word is non-descriptive and the final consonant (the 3rd Original Letter) is sound, like: خاتِمٌ خَواتِمُ.

  If the noun is descriptive, it is made plural on one or more of the following patterns: فُعَّال، فُعَّل، فَعْلَة, as in: جاهِلٌ جُهَّالٌ، جُهَّلٌ؛ كافِرٌ كُفَّارٌ، كَفْرَةٌ.

  When the word on the same pattern (فاعِل) has a Weak Letter as the third Original Letter, the pattern of the plural is: فُعْلَةٌ like: قاضٍ قُضاةٌ، داعٍ دُعاةٌ.

- The noun on the pattern: فاعِلَةٌ is made plural on the pattern of: فَواعِلُ, whether it is descriptive or non-descriptive, as in: كاتِبَةٌ كَواتِبُ، ضارِبَةٌ ضَوارِبُ. Also a few other words fall in this category, like: حامِلٌ حَوامِلُ، حائِضٌ حَوائِضُ. These are included on the pattern of: فاعِلَةٌ due to their being *Feminine in Meaning* (المُؤَنَّثُ المَعْنَوِي).

  The noun on the pattern of: أَفْعَلُ is made plural on the pattern of: فُعْلٌ, if it is a *Verbal Adjective* (الصِّفَةُ المُشَبَّهَةُ), as in: أَخضَرُ خُضْرٌ. The *Superlative Noun* (إِسْمُ التَّفْضِيلِ) is made plural on the pattern of: أَفاعِلُ, like: أَفْضَلُ أَفاضِلُ.

- The pattern: فُعْلَى, if it is a *Superlative Noun*, is made plural on the pattern of: فُعَلٌ, for example: كُبرى–كُبَرٌ. Otherwise, it is made plural on the pattern of: فَعالَى, for example: خُنْثَى خَناثَى.

- If the pattern: فَعْلَى is the feminine of: فَعْلانٌ, it is made plural on the pattern of: فِعالٌ, for example: عَطْشَى عِطاشٌ. Otherwise, it is made plural on the patterns of: فَعالَى and فَعالِي, for example: فَتْوَى فَتاوَى، فَتاوِي.

- If the pattern فَعْلآء is a *Verbal Adjective*, it is made plural on the pattern of: فُعْلٌ for example: خَضْرآءٌ خُضْرٌ. Otherwise, it is made plural on the pattern of: فِعالٌ or فَعالَى or فَعالِي, for example: بَطْحآءٌ بِطاحٌ and صَحْرآءٌ صَحارَى، صَحارِي.
- If the pattern: فُعْلانٌ (with the first Original Letter possibly having all three vowels) is a non-descriptive word, it is made plural on the pattern of: فَعالِينٌ, for example:

شَيْطانٌ شَياطِينٌ، صِرْحانٌ صَراحِينٌ، سُلْطانٌ سَلاطِينٌ

If it is an adjective (in which the first Original letter is only voweled with Fathah), the plural is on the patten of: فِعالٌ or: فَعالَى, like: عَطْشانٌ عِطاشٌ and: سَكْرانٌ سَكْرَى. Regarding the fact that كَسالَى is the plural of: كَسْلانٌ and سُكارَى is the plural of: سَكْرانٌ, these are exceptions.

▷ The Four And Five Letter Nouns الإِسمُ الرُّباعِيُّ وَ الخُماسِيُّ

Four and five letter nouns, whether Primary or Derivative, descriptive or non-descriptive, are on the pattern of: فَعالِلٌ. In the five letter noun, the fifth Original Letter is removed. In both, additional letters are removed in the plurals, as in:

دِرْهَمٌ دَراهِم، غَضَنْفَرٌ غَضانِفٌ، سَفَرْجَلٌ سَفارِج، خَنْدَرِيسٌ خَنادِر

The exception to the rule is the four letter Derivative Noun in which a long vowel procedes the final Original letter. In this case, its plural is on the pattern of: فَعالِيلٌ, as in: قِرْطاسٌ قَراطِيسٌ.

The three letter Derivative Nouns whose patterns correspond to the patterns of the Four letter and Five Letter Nouns, in terms of the number of letters, vowels and *Sukoon* (not in its Original Letters or Additional Letters), are made plural on the pattern of: فَعالِلُ, with the condition that the word does not include any of the previous rules, as in:

جَوْهَرٌ جَواهِرُ، سُلَّمٌ سَلالِمُ، مَصْدَرٌ مَصادِرُ،

مَشْرِقٌ مَشارِقُ، مَسْأَلَةٌ مَسائِلُ، مِنْبَرٌ مَنابِرُ

Similarly, words like: قِرْطاسٌ are also made plural on the pattern of: فَعالِيلُ. Observe some other examples:

مِفْتاحٌ مَفاتِيحُ، مِسْكِينٌ مَساكِينُ، مَطْمُورَةٌ مَطامِيرُ، كُرْسِيٌّ كَراسِيُّ، أُسلوبٌ أَسالِيبُ

حُلْقُومٌ حَلاقِيمُ، أُرْجُوزَةٌ أَراجِيز

▶ CONCLUDING NOTES

- Many of the patterns of the *Broken Plural* are irregular, for example:

صَوْمٌ صِيام، ثَورٌ ثِيران، ثَوبٌ ثِيابٌ، جَمَلٌ جِمالٌ، حَجَرٌ حِجارَةٌ، ساقٌ سُوقٌ، تاجٌ تِيجان، أَخٌ أَخوانٌ–إِخْوَةٌ، نَمِرٌ نُمُرٌ–نُمُورٌ، سَبُعٌ سِباعٌ، رَجُلٌ رِجالٌ، رِجلٌ أَرْجَلٌ، عِلْمٌ عُلُومٌ، حُسْنٌ مَحاسِنُ، رِيحٌ رِياحٌ، قُرْءٌ قُرُوءٌ، رُمْحٌ رِماحٌ، حُوتٌ حِيتانٌ، رُطَبٌ أَرْطابٌ، فُلْكٌ فَلَكٌ، صَدِيقٌ أَصْدِقاءُ، طَرِيقٌ طُرُقٌ، كِرْسى أَكاسِرَةٌ، غُلامٌ غِلْمَةٌ، كَرِيمٌ كُرَماءُ

- Sometimes, the *Broken Plural* reverts back to its original. Meaning that its Original Letter returns even if the Original Letter undergoes transformation or *I'laal*, as in (root is in parenthesis):

حالٌ أَحوالٌ (حول)، نابٌ أَنيابٌ (نيب)، دِينارٌ دَنانِيرُ (دِنّارٌ)، أَخٌ إِخْوَةٌ–إِخْوانٌ (أخو)،

إِسْمٌ أَسماءُ، ماءٌ مِياهٌ، نارٌ نِيرانٌ (نير)، دارٌ دُورٌ–أَدْؤُرٌ (دور)

▶ THE PLURAL OF SMALLNESS AND THE PLURAL OF ABUNDANCE جَمعُ القِلَّةِ وَ الكَثرَةِ

These two plurals are broken plurals:

- ▷ **The Plural of Smallness** (جَمعُ القِلَّةِ), also known as the *Plural of Paucity*. It is that plural that signifies the number between three and ten. This plural has four well known patterns: أَفْعِلَةٌ، أَفْعُلٌ، فِعْلَةٌ، أَفْعالٌ.

  For example: غُلامٌ أَغلِمَةٌ، غِلْمَةٌ؛ شَهرٌ أَشهُرٌ؛ فَرَسٌ أَفراسٌ. Many words will have a regular *Broken Plural* and a *Plural of Smallness*, as in: حَرفٌ أَحرُفٌ، حُرُوفٌ.

- ▷ **The Plural of Abundance** (جَمعُ الكَثرَةِ). It is the plural which indicates upon three and above. Its patterns are all those patterns of the *Broken Plurals* mentioned, aside from the *Plurals of Smallness*. This plural and the *Sound Plurals* are used, without exception for three and above. The *Plural of Smallness* may be used for ten and above when the context of the sentence indicates the number.

▶ THE ULTIMATE PLURAL مُنتَهى الجُمُوعِ

Some of the *Broken Plurals* and the *Sound Plurals* form a plural known as the plurals of plurals. If it is a *Broken Plural*, there are two patterns: أَفاعِلٌ، أَفاعِيلٌ. There are plural patterns that resemble these two patterns and are also called the *Ultimate Plural*, although they may not actually be an *Ultimate Plural*. These patterns are:

مَفاعِلُ، مَفاعِيلُ، فَواعِلُ، فَواعِيلُ

for example:

مَسْجِدٌ مَساجِدُ، مِصْباحٌ مَصابِيحُ، ناجِذٌ نَواجِذُ، نامُوسٌ نَوامِيسُ

The *Ulitimate Plural* is any *Broken Plural* which has, after the Alif (of the plural), two voweled letters or three letters in which the middle letter is Saakin.

▶ COLLECTIVE AND GENERIC NOUNS إِسمُ الجَمعِ وَ الجِنسِ

The *Collective Noun* is that noun which signifies more than two and does not have a singular form, like: قَوْمٌ *People* and جَيْشٌ *Troops*. The *Generic Noun* is that noun which has a singular that it shares with a singular noun. The *Generic Noun* is distinguished by the addition of the Feminine Taa' or the Relative Yaa' (ياءُ النَّسَبِ), for example:

تَمرٌ – تَمرَةٌ؛ شَجَرٌ – شَجَرَةٌ، يَهُودٌ – يَهُودِي

SECTION THREE

The Relative Adjective

المَنسُوبُ

The *Relative Adjective* (الإِسمُ المَنسُوبُ) is a noun having the letter Yaa' suffixed to its ending. The Yaa', known as the Relative Yaa' (ياءُ النَّسَبِ), indicates its relation to the noun from which it is derived, for example: إِيرانِي is relative to: إِيرانٌ. The letter preceding the Yaa' is always voweled with Kasrah. The *Relative Adjective* has the following rules:

- The three letter word in which some of its original letters have been omitted, it is required that these letters are returned when forming the *Relative Adjective*. This is the case when the first Original Letter is removed and its third Original Letter is a Weak Letter, as in: شِيَةٌ وِشَوِي. Otherwise, the omitted letter is not returned, as in: عِدَةٌ (وعد) عِدِي. Words in which the third Original Letter is omitted, the omitted letter must be returned when forming the Dual and *Sound Plurals*, for example:

  أَبٌ (أبو) أَبَوِي، أَخٌ (أخو) أَخَوِي، سَنَةٌ (سنو) سَنَوِي،

  عَصا (عصو) عَصَوِي، فَتىً (فتو) فَتَوِي

  Otherwise, it is permitted to return the omitted letter or to leave it off, as in:

  دَم (دمو) دَمِي، دَمَوِي؛ إِبْن (بنو) إِبْنِي، بَنَوِي؛ إِسم (سمو) إِسْمِي، سَمَوِي

- The three letter word whose second Original Letter is voweld with Kasrah, the vowel will change to Fathah (when forming the *Relative Adjective*), as in:

  نَمِرٌ نَمَرِي، إِبِلٌ إِبَلِي، دُئِلٌ دُئَلِي

When the letter preceding the final letter is the letter Yaa' which also possesses the *Shaddah*, the *Shaddah* is eliminated by removing the second Yaa', as in:

طَيِّبٌ طَيْبِي، أُسَيِّدٌ أُسَيْدِي

- The word ending with the Feminine Taa' will have the Taa' omitted when forming the *Relative Adjective*, for example: بَصرَةٌ بَصرِي، كَوفَةٌ كُوفِي. If the *Relative Adjective* itself is feminine, the Feminine Taa' will be attached after the Relative Yaa', for example:

رَجُلٌ بَصرِيٌّ إِمرَأَةٌ بَصرِيَّةٌ

- The *Maqsoor* word will have its Alif Maqsoorah converted to Waw when it is a three letter word, as in: رِبا – رِبَوِي. Likewise, is that noun which has four letters and the second letter is *Saakin*, as in: دُنْيا دُنْيَوِي. If the second letter is voweled, the Alif Maqsoorah is omitted, for example: بَرَدَى – بَرَدِي. The same rule applies when the noun has five letters or more, as in: حُبارى – حُبارِي، مُصطَفَى – مُصطَفِي.

Sometimes, however, the Alif Maqsoorah will be converted to Waw, as in:

المُرْتَضى – المُرْتَضَوِي، المُصْطَفى – المُصْطَفَوِي

- In the *Mamdood* noun, the Hamzah has the same rule as the Hamzah in the Dual, for example:

قُرَّاءٌ قُرَّائِي؛ صَحْراءٌ صَحْرائِي، صَحْراوِي؛ سَماءٌ سَمائِي، سَمَوِي؛ حِرْباءٌ حِرْباوِي

- The *Manqoos* noun has the same ruling as the *Maqsoor* noun, as in:

العَمِيُّ – العَمَوِيُّ، الثَّانِيُّ الثَّانَوِيُّ، المُعْتَدِيُّ المُعْتَدِيُّ

- The noun ending with the letter Yaa' that possesses *Shaddah*, if its Taa' (possessing the *Shaddah*) is preceded by only one letter, the second Yaa' will be converted to Waw and the first Yaa' will revert to its original state, as in: حَيٌّ – حَيَوِي، طَيٌّ – طَيَوِي. If the Yaa' (with *Shaddah*) follows two letters, one of the two letters Yaa' will be omitted and the other will be converted to Waw, as in: عَلِيٌّ – عَلَوِي. If the Yaa' (with *Shaddah*) follows three or more letters, the first Yaa' will be omitted, for example: كُرسِيٌّ – كُرسِيٌّ. However, if one of the letters Yaa' is an Original Letter, it is better to convert the Original Later to Waw rather than omit it, for example:

مَغْنَى – مَغْنَوِي، مَهْدِي – مَهْدَوِي

- The *Relative Adjective* formed from the Dual and the Plural will revert back to the singular, as in: زَيدانِ – زَيدِي، مَساجِدُ – مَسجِدِي. The exception is when either the Dual or Plural are proper names. Then, the *Relative Noun* will he formed from the proper name itself, as in:

كاظِمَيْنِ – كاظِمَيْنِي، أَنْصارٌ – أَنْصارِي

- The Compound Noun (المُرَكَّب), both (types) in which the words are unrelated (المُرَكَّبُ المَزْجِي) and the compound whose words are related (المُرَكَّبُ الإِسنادِي), usually, the *Relative Adjective* will be related to its first part, as in: بَعْلَبَكّ – بَعْلِي، تَأَبَّطَ شَراً – تَأَبَّطِي. However, in the compound that is composed of an *Idhaafah*, the *Relative Noun* can he attributed to the entire compound, or to either its beginning or end, in order to avoid confusion, for example:

عَيْنُ إِبِلٍ – عَيْنُ إِبَلِي، إِمْرُؤُ القَيْسِ – إِمْرُئِي، عَبْدُ المَنافِ – مَنافِي

- The pattern: فَعِيلَةٌ will forn the *Relative Adjectve* on the pattern of: فَعَلِي. The pattern: فُعَيْلَةٌ will form the *Relative Adjective* on the pattern of: فُعَلِي, with the condition that the second Original Letter is sound and not doubled (*Mudhaa'af*), as in:

مَدِينَةٌ مَدَنِي، جُهَيْنَةٌ جُهَنِي

Regarding the noun whose second Original Letter is a Weak letter (*Ajwaf*) or doubled (*Mudhaa'af*), the *Relative Adjective* is formed from the word which remains after removing the Feminine Taa', as in:

طَوِيلَةٌ طَوِيلِي، جَلِيلَةٌ جَلِيلِي، نُوَيْرَةٌ نُوَيْرِي

Two exceptions are the words: طَبِيْعَةٌ طَبِيعِيّ، رُدَيْنَةٌ رُدَيْنِيّ .

▶ CONCLUDING NOTES

- When the Waw (resultant from conversion) precedes the Yaa' of the *Relative Adjective*, the letter before the Yaa' is voweled with Fathah, as has already been demonstrated in previous examples, such as:

دُنْيا دُنْيَوِي، عَمِيٌّ عَمَوِي، عَلِيٌّ عَلَوِي، مَهْدِيٌّ مَهْدَوِي

This does not occur, however, if the Waw is not resultant from conversion, as in:

دَلْوٌ دَلْوِي، عَدُوٌّ عَدُوِي

- Sometimes, the *Relative Adjectives* can be found formed contrary to the rules as mentioned. Below are a few examples of such exceptions:

أُمَيَّةٌ أَمَوِي، مَرْوٌ مَرْوَزِي، يَمَنٌ-يَمانٌ يَماني، رَيٌّ رازِي، رَبٌّ رَبَّانِي، رُوحٌ رُوحانِي

بَحْرَيْنِ بَحْرانِي، بادِيَةٌ بَدَوِي، قُرَيْشٌ قُرَشِي، هُذَيْلٌ هُذَلِي

- The patterns: فَعِل ،فاعِل ،فَعَّال, sometimes can signify the meaning of the *Relative Adjective* without attaching the Yaa' to its end. This is the case when it is intended to refer to the owner or possessor of something, for example:

تَمَّـارٌ (صاحِبُ التَّمْرِ)، لابِنٌ (صاحِبُ اللَّبَنِ)، طَعِمٌ (صاحِبُ الطَّعامِ)

As mentioned in the Holy Qur'an (41:46):

﴿وَ ما رَبُّكَ بِظَلاَّمٍ لِلْعَبِيدِ﴾ "*And your Lord is not in the least unjust to the servants*"

In this context meaning: صاحِبُ الظُّلْمِ. These particular three patterns are known as: صِيَغُ النِّسْبَةِ, the patterns of relation.

SECTION FOUR

The Diminutive Noun

المُصَغَّرُ

The *Diminutive Noun* is that noun that has added the letter Yaa' after its second letter in order to signify smallness or reduction in size, body or mass, as in:

A mountain جَبَلٌ *A small Mountain* جُبَيْلٌ *A Man* رَجُلٌ *A small man* رُجَيْلٌ

At times, it can signify insignificance, as in: (عَبدٌ) عُبَيْدٌ meaning a humble servant. Also, it can signify that something is few in number, as in: (دِرهَمٌ) دُرَيْهِماتٌ, meaning *a few Dirham*. Also, the *Diminutive* can signify shortness of time and nearness of place, as in: قُبَيْلَ الظُّهرِ, meaning *very near to noon* and: بُعَيْدَ الجِدارِ, meaning *the not so remote wall*.

Sometimes, it is used to signify compassion and sympathy, as in: أُخَيَّ ،بُنَيَّ, as mentioned in the Holy Quran (31:13), Hadhrat Luqman said to his son:

﴿يا بُنَيَّ لا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

"*Oh my son! Do not associate aught with Allah; most surely polytheism is a grievous iniquity*."

There are rare examples where it is used to demonstrate greatness, as in the words of the poet:

فُوَيْقَ جُبَيْلٍ شاهِقِ الرَّأْسِ لَمْ تَكُنْ   لِتَبلُغَهُ حَتَّى تَكِلَّ وَ تَعْمَلا

"Far above the mighty towering mountain tops,

It cannot be reached until you tire and labor."

There are particular rules associated with the Diminutive Noun:

- When the noun has three letters, the first letter is voweled with Dhammah, the second with Fathah, the letter Yaa' (the *Diminutive* Yaa') is added after the second letter, for example:

  حَسَنٌ حُسَيْنٌ، أَوْسٌ أُوَيْسٌ

  If the noun has four or more letters, the same rules apply except that the letter following the *Diminutive* Yaa' is voweled with Kasrah, as in: دِرْهَمٌ دُرَيْهِمٌ. This rule is not applicable in four instances:

  - When the letter following the *Diminutive* Yaa' is connected to a sign of the feminine, as in:

    سُبْحَةٌ سُبَيْحَةٌ، سَلْمى سُلَيْمى، حَمْرآءُ حُمَيْرآءُ

  - When the noun has the following parterns of the *Broken Plural* in which the letter Alif is present, for example, the pattern: أَفعالٌ, as in: أَطفالٌ – أُطَيْفالٌ. The pattern: أَفعَلُ for the Superlative Noun which is *Naaqis*, as in: أَشْهَى – أُشَيْهَى. Likewise, the same pattern which has the meaning of surprise (Ta'ajjub) when it is also *Naaqis*, as in: ما أَحلاهُ – ما أُحَيْلاهُ *How sweet it is!*

Those nouns whose patterns possess the Alif-Noon (ان) at its end, namely the patterns: فَعْلانٌ، فُعْلانٌ، فِعْلانٌ.

This will be case when they are proper names or adjectives, for example:

سَلْمانٌ سُلَيْمانٌ، سَكْرانٌ سُكَيْرانٌ

One exception to the rule is: فِنْجانٌ فُنَيْجِينٌ. This word is actually a *Collective Noun.*

The *Diminutive* will also be formed from those words which have the sign of the Dual or *Sound Plural* attached, as in:

حَسَنَيْنِ حُسَيْنَيْنِ، بَكْرُونَ بُكَيْرُونَ، هِنْداتٌ هُنَيْداتٌ

- In three letter words in which some of its Original Letters have been omitted, the omitted letters will return when forming the *Diminutive*. This is the case whether something has been substituted for these omitted letters or not. For example:

أَبٌ (أبو) أُبَيٌّ، إِبْنٌ (بنو) بُنَيٌّ، فُو (فم) فُوَيه، زِنَةٌ (وزن) وُزَيْنَةٌ، أُخْتٌ (أخو) أُخَيَّةٌ

- The three letter *Derivative Noun* that has two Additional Letters will have the second of the two Additional Letters omitted when forming the *Diminutive*, for example: مُنطَلِقٌ – مُطَيْلِقٌ. If it has three Additional Letters, then, two are omitted, as in: مُستَخرِجٌ مُخَيرِجٌ. In the four letter Derivative Noun, its Additional letters are omitted, without exception, for example: مُدَحرِجٌ دُحَيْرِجٌ. The five letter Primary Noun will have its final letter omitted when forming the *Diminutive*, for example: سَفَرجَلٌ سُفَيْرِجٌ. The five letter Derivative Noun will have its final letter omitted as well as its Additional Letters, for example: خَندَرِيسٌ خُنَيْدِرٌ.

Note: The Additional Letter which occurs in the beginning ofa Derivative Noun is not omitted, as seen above. However, if it has Additional Letters not in its beginning, then, whichever letter you choose can be omitted, for example:

قَلَنْسَوَةٌ قُلَيْنِسَةٌ–قُلَيْسِيَةٌ

- There are exceptions to the rule of removing Additional Letters in words having four or more letters in the following instances:
  - Nouns in which the Additional Letter is a long vowel:

    مِصْباحٌ مُصَيْبِيحٌ، تِمِلاَّقٌ تُمَيْلِيقٌ

  - Nouns teminated with the Feminine Taa', Alif Mamdoodah or Alif Maqsoorah:

    مُسْلِمَةٌ مُسَيْلِمَةٌ، زَلْزَلَة“ زُلَيْزِلَةٌ، خُنْفَساَءٌ خُنَيْفِساَءٌ، سَلْمى سُلَيْمى

  - Nouns terminated with Alif-Noon or the Alif-Noon which is the sign of the Dual:

    زَعْفَرانٌ زُعَيْفِرانٌ، رَجُلانِ رُجَيْلانِ

  - The *Sound Plurals*:

    بَكْرُونَ بُكَيْرُونَ، مَريماتٌ مُرَيِّماتٌ

  - Nouns terminated with the Relative Yaa' (ياءُ النِّسبَةِ) : مَشهَدِي مُشَيْهِدِي.

- The *Broken Plural*, if it is the *Plural of Smallness* (جمعُ القِلَّةِ), it is transformed to the *Dirninutive* in its own form, as in:

غِلْمَةٌ غُلَيْمَةٌ، أَفْئِدَةٌ أُفَيْئِدَةٌ، أَكْلُبٌ أُكَيْلِبٌ، أَفْراسٌ أُفَيْرِسٌ

If it is the *Plural of Abundance* (جمعُ الكَثرَةِ), the *Diminutive* is formed from its singular, then, the suffix of the *Sound Plural* is added. When the plural is used for the masculine human, it is formed from the *Masculine Sound Plural*, for example: رِجالٌ رُجَيْلُونَ. Otherwise, when used for the feminine and non-human, it is formed from the *Feminine Sound Plural*, for example:

كُتُبٌ – كُتَيْباتٌ، ضَوارِبٌ – ضُوَيْرِباتٌ

In other plurals and the Dual, the *Diminuive* is formed from the same form, as in:

ضارِبُونَ ضُوَيْرِبُونَ، مَرْيَماتٌ مُرَيِّماتٌ، قَوْمٌ قُوَيْمٌ، نَخْلٌ نُخَيْلٌ، رَجُلانِ رُجَيْلانِ

- The *Compound Word* with relation between its component words (المُرَكَّبُ الإِسنادِي) is not transformed into the *Diminutive*. Regarding the compound which is composed of an *Idhaafah* (المُرَكَّبُ الإِضافِي), it forms the *Diminutive* with the first term of the *Idhaafah* and the remainder stays the same, as in: عَبدُ اللَّهِ عُبَيْدُ اللَّهِ. Likewise, the compound word that is a contraction of two words into one or *Contractive Compound* (المُرَكَّبُ المَزجي), like: حَسَنعَلِي, its *Diminutive* is formed in the same manner حُسَيْنعَلِي.

- The *Feminine Noun in Meaning* (المُؤَنَّثُ المَعنَوِي), if it is a Three letter word, the Feminine Taa' will appear in its *Diminutive*, like: هِندٌ هُنَيْدَةٌ. In words other than the Three Letter, this is not the case, for example: عَقْرَبٌ عُقَيْرِبٌ، مَرْيَمُ مُرَيِّمُ.

The *Diminutive* of عِرْسٌ is عُرَيْسٌ but it is an rare exception without any rule associated with it.

▶ EXCEPTIONS IN THE DIMINUTIVE AND TASGHEER TARKHEEM تَصغِيرُ التَّرخِيمِ

The *Duminutive*, for the most part, is associated with declineable words (الأَسمآءُ المُعرَبَةُ), however, the *Diminutive* is, at times, formed from some of the Indeclinable words. The aforementioned rules do not apply here. The following are some examples:

ذا ذَيّـا، تا تَيّا، الّذِي الّذَيّا، الّذانِ الّذَيّانِ، الّذِينَ الّذَيُّونَ، الّتِي الّتَيّـا،

الّتانِ الّتَيّـانِ، اللّاتِي اللّتَيّـاتِ، أُوْلى أُوْلَيّـا، أُوْلاءِ أُوْلَيّـاءِ

Some forms of verbs also have a form of the *Diminutive* derived from them, like the form of the verb used for surprise or *Ta'ajjub*: ما أَفعَلَ, its *Diminutive* form is: ما أُفَيْعِلَ, for example: ما أَملَحَهُ – ما أُمَيْلِحَهُ Also, other verbs: ذَيْتَ – ذُيَيَّ، كَيْتَ – كُيَيَّ.

When the *Diminutive* is formed in a noun by removing all of its Additional Letters and, then, forming the Diminutive, it is called **Tasgheer At-Tarkheem** (تَصغِيرُ التَّرخِيم), for example: حُمَيْد is the *Diminutive* of the following nouns: أَحمَدُ، حامِدٌ، مَحمُودٌ، مُحَمَّدٌ. Knowledge of exactly which word it is actually formed from has to be provided in the context of usage.

▶ I'LAAL IN THE DIMINUTIVE الإعلال في التصغير

When forming the *Diminutive* with the *Mu'tall* Noun, it will revert back to its original and the *Diminutive* is formed from the original (as with the *Broken Plural*), then, the *Diminutive* is made according to the rules of *I'laal*, as in the following examples:

بابٌ–بُوَيْبٌ، نابٌ–نُيَيبٌ، عَجُوزٌ–عُجَيِّزٌ، عُصْفُورٌ–عُصَيْفِيرٌ، مِيزان–مُوَيْزِينٌ، مِيقاتٌ–مُوَيْقِيتٌ

In addition, there are two rules for the *Diminutive*:

- When the third letter of a noun is an Addition Letter, it is changed to Yaa' and it is contracted (*Idghaam*) into the Yaa' of the *Diminutive*, as in:

كِتابٌ كُتَيِّبٌ،   مُصابٌ مُصَيِّبٌ

- When two letters Yaa' occur after the Yaa' of the *Diminutive*, the three are joined together and the last of them is omitted, as in:

صَبِيٌّ صُبَيٌّ، عَطاءٌ عُطَيٌّ، مُعاوِيَةٌ مُعَيَّةٌ

CHAPTER TWELVE

The Definite and Indefinite Noun

المعرفة و النكرة

INTRODUCTION

The *Definite Noun* (الإِسمُ المَعرِفَةُ) is a noun signifying something specific and known, like:

مُحَمَّدٌ، مَكَّةُ، هُوَ، هذا *Muhammad, Makkah, He, This*

Conversely, the *Indefinite Noun* (الإِسمُ النَّكِرَةُ) is a noun signifying something unspecific and unknown, like:

رَجُلٌ، كِتابٌ، مكانٌ *A man, A book, A place*

The *Indefinite Noun* is a noun having the ability to accept the *Definite Article* (لامُ التَّعرِيفِ) although it is not present in an *Indefinite Noun*. Or a word whose meaning implies the *Definite Article*, like:ذُو, in the meaning of: صاحِبٌ. Although the *Definite Article* is commonly perceived to be Alif and Lam (ال), in reality it is only the Lam that is the *Definite Article* as the Alif is expendible, as in: لِلْكِتابِ الكِتابُ. Due to this, the *Definite Article* is known as *Lam at-Ta'reef*.

The *Indefinite Noun* can signify one member of a group, except when it occurs after negation or interrogation, in which case it may indicate the inclusion of the entire group, as in the following examples:

ما رَأَيتُ رَجُلاً *I did not see any man*; لا تَضْرِبْ أَحداً *Don't hit anyone!*;

هَلْ وَجَدْتَ إِنْساناً؟ *Did you find any person?*

Sometimes, it signifies a very general meaning, as in:

﴿عَلِمَتْ نَفْسٌ ما أَحضَرَتْ﴾

"*Every soul shall (then) know what it has prepared.*" [81:14]

It is found in this meaning in only a few instances wherein there are no particular rules associated with it.

The *Definite Noun* has seven divisions:

- The Proper Name العَلَمُ
- The Noun Defined With The Definite Article المُعَرَّفُ بِاللاَّمِ
- The Pronouns الضَّمائِرُ
- The Demonstratives الأَسمآءُ الإِشارةُ
- The Relative Noun المَوْصُولُ
- The First Term Of The Idhaafah المُضافُ
- The Vocative المُنادى

Each of these seven divisions will be explained in its own section.

SECTION ONE

The Proper Name

العَلَمُ

The Proper Name or '**Alam** is that noun which, by its original coinage signifies a specific person, place or thing, like: مُحَمَّدٌ، مَكَّةُ، عُصْفُورٌ. The divisions of the Proper Name are as follows:

- A Proper Name can be singular (المُفرَدُ), like: زَيدٌ, or a compound (المُرَكَّبُ). The compound can be either related to an *Idhaafah* compound (المُرَكَّبُ الإِضافِي), like: عَبدُ اللَّهِ، بَيْتُ اللَّهِ, or a compound in which its components have a grammatical relationship between them (المُرَكَّبُ الإِسنادِي), like: تَأَبَّطَ شَرَّاً. Or, the compound can be contractive (المُرَكَّبُ المَزجي), as in: سِيبَوَيْهِ.
- A Proper Name can be a noun which speaks of a named individual only, like: زَيدٌ. Or an agnomen (الكُنْيَةُ) which is coined to signify the importance of the father or mother, as in: أَبُو الحَسَنِ or: أُمُّ كُلْثُومٍ. Some names are coined for the son or daughter, like: إِبْنُ عَبَّاسٍ and بِنْتُ مُحَمَّدٍ. Or it is an honorific title (اللَّقَبُ) which signifies praiseworthiness (مَدحٌ) or blameworthiness (ذَمٌّ), like: الصَّادِقُ and أَبُو جَهلٍ, respectively.

- The Proper Name can be improvised without being taken from anything, like: أُدَدٌ, *A name of a man*. Or it can be transferred (المَنْقُولُ). The transferred word is that which is transferred from a Concrete Noun (إِسْمُ ذاتٍ), like: أَسَدٌ and حارِثٌ. Or it can be transferred from an Abstract Noun (إِسْمُ مَعنىً), like: فَضْلٌ or a Past Tense Verb, like: شَمَّرَ (for a horse), or from a Present Tense Verb, like: تَغْلِبُ (a tribe), or from a Command Verb, like: قُمْ (a city). It can also be transferred from the Dual or Plural, as in: كاظِمَيْنِ and عَرَفاتٌ (accepting that 'Arafaat is a plural without a singular which is attached to the Feminine Sound Plural). Or it can be transferred from a *Collective Noun* (إِسمُ الجِنسِ) like: نَجمٌ or مَدِينَةٌ (for the city of the Holy Prophet, peace be upon him and his family).

- The Proper Name can also be divided into the Personal Name (عَلَمُ الشَّخْصِ), like: فاطِمَةُ, and the Generic Name (عَلَمُ الجِنْسِ), like: مَدِينَةٌ, although the Generic Name is not a true Proper Name.

CONCLUDING NOTES

- One type of Proper Name is that which has become a Proper Name due to common usage (العَلَمُ بِالغَلَبَةِ). This type of name is not a Proper Name in its original coinage, however, due to continual usage it has been accepted as a Proper Name, as in:

أَمِيرُ المُؤمِنِينَ، أُمُّ بَنِينَ

- Among the particular characteristics of a Proper Name is that it is not attached to an *Idhaafah*, meaning that it is not the *Mudhaaf* (the first term of the *Idhaafah* phrase). This implies, of course, that the name itself is not an *Idhaafah*. Sometimes, the Proper Name is indefinite.

- The Proper Name is not made into the dual or plural unlessit is attributed to two individuals or a number of individuals sharing one name. In that instance, it can be attached to the dual or plural, as in:

جاءَنِي الزَّيدانِ وَ البَكرُونَ ***The Zaids and the Bakrs came to me.***

The Proper Name can even exist as an *Idhaafah*, as in the words of the poet:

عَلا زَيدُنا يَومَ النَّقا رَأَسَ زَيدِكُم   بِأَبْيَضَ ماضِيِّ الشَّفْرَتَيْنِ يَمانٍ

On the day of purity, our Zaid rose above the head of your Zaid

by the brilliance of the swing of the double bladed Yemani sword

SECTION TWO

The Noun Defined By Lam at-Ta'reef (The Definite Article)

المُعَرَّفُ بِلامِ التَّعرِيفِ

The Alif-Lam or the *Definite Article* is of three types:

- **Mausoolah** (المَوْصُولَةُ). Its discussion will come in the section on the Relative Noun.
- **Harf at-Ta'reef** (حَرْفُ التَّعْرِيفِ). It is the particle which defines a noun. Its discussion will be mentioned below first.
- **Zaa'idah** (الزَّائِدَةُ). It is that noun not being defined by either the *Mausoolah* nor the *Harf at-Ta'reef.* Its discussion will also be mentioned below.

▶ THE HARF AT-TA'REEF (حَرْفُ التَّعْرِيفِ)

Harf at-Ta'reef or the Definite Article has two divisions:

- ▷ That which signifies true definition (التَّعرِيفُ الحَقِيقِيُّ) when it is comes in the meaning of something well known. It is also called *Lam al-'Ahd* (لامُ العَهْدِ). In this context, time is of three types:
  - *Hudhoori* (الحُضُورِي), when someone is present before you, as in:

    ضَرَبَنِي الرَّجُلُ ***The man struck me***

  - *Zikri* (الذِّكْرِي), or something narrated, as in the saying of Allah Ta'ala (73:15-16) :

    ﴿كَـما أَرْسَلْنا إِلَى فِرْعَوْنَ رَسُولاً فَعَصَى فِرْعَوْنُ الرَّسُولَ﴾

    "As We sent an Apostle to pharoah, but pharoah disobeyed the Apostle..."

  - *Zihni* (الذِّهْنِي), as when you say: إِشْتَرَيْتُ الكِتابَ *I purchased the book*. Meaning here the book which is agreed upon between the speaker and the listener.

- ▷ The second is that which signifies a literal definition (التَّعْرِيفُ اللَّفْظِيُّ) when it is assoicated with a species. It is also called *Lam al-Jins* (لامُ الجِنْسِ). Also, it has three types:

  - *Lamul-Haqeeqah* (لامُ الحَقِيقَةِ). It is that which signifies the essense (ماهِيَّةٌ) or reality of something not upon the quantity of members of a species, as Allah Ta'ala says (87:17):

    ﴿أَفَلا يَنْظُرُونَ إِلى الإِبِلِ كَيفَ خُلِقَتْ﴾

    "Will they not then consider the camels, how they are created?"

  - *Lamul-Istighraaq* (لامُ الإِستِغراقِ). It signifies the entire species with regards to their essence, as Allah Ta'ala states (103:1):

    ﴿إِنَّ االإِنْسانَ لَفِي خُسْرٍ﴾ *"Most surely, man is in loss."*

    Meaning mankind, as a whole, is essentially in a state of loss.

  - The Lam which signifies something unknown in the essence of the members of a species. For example, as Allah Ta'ala says of Hadhrat Ya'qoob (AS, 12:13) :

    ﴿وَ أَخافُ أَنْ يَأْكُلَهُ الذِّئْبُ﴾ *"...I fear lest the wolf devour him..."*

    Or as you might say: رَكِبْتُ السِّيَّارَةَ *I went by car*. It is clear, then, that the noun which is defined by the *Lamul-Jins* is not specific, rather, it is actually indefinite in meaning and reality.

    Some tribes of 'Arabs, notably the Himyar (حِمْيَرٌ) and Tay (طَيٌّ), substitute the letter Meem for the Lam in the *Definite Article*. Instead of saying: *Al* (ال), they say: *Am* (ام). This fact is mentioned in a tradition that one of them asked the Messenger of Allah,

peace be upon him and his family, the following:

«أَ مِنَ امْبِرِّ امْصِيامُ فِي امْسَفَرِ؟»

"*Is it one of the righteous deeds to fast while traveling*?"

The Holy Prophet, peace be upon him and his family, replied to him in his own dialect saying:

«لَيسَ مِنَ امْبِرِّ امْصِيامُ في امْسَفَرِ»

"*It is not one of the righteous deeds to fast while traveling*"

▶ THE ZAA'IDAH الزَّائِدَةُ

The *Definite Article* that is considered *Zaa'idah* or extraneous, is of two types:

▷ *Essential* (اللاَّزِمَةُ). The *Definite Article* is *Essential* in three instances:

- In the word: الآنَ, meaning *now.*
- In the *Relative Noun*, like: الَّذِي, this being based on the opinion that the *Relative Noun* actually occurs in these words attached to the *Definite Article*.
- In improvised names (الأَعْلامُ المُرْتَجَلَةُ), like: السَّمَوْأَلُ, the improvised name of a poet. Also, names that are transferred (المَنْقُولُ), like: اللاّتُ and العُزَّى (the names of Makkan idols).

▷ *Non-Essential* (غَيْرُ اللاَّزِمَةِ). The *Non-Essential Definite Article* also has three divisions:

- Names established through excessive usage, like: الرَّسُولُ for the Holy Prophet, peace be upon him and his family, and: المَدِينَةُ for the city of the Holy Prophet (S).
- Names which have been transferred and associated with others afterward, like: الفَضْلُ، الحَسَنُ. These names are dependent on usage (سَماعِيٌّ). For example, we do not find the following in usage: المُحَمَّدُ، العَلِيُّ.

- In some instances poetic license allows the inclusion of the *Definite Article* where otherwise inappropriate. Observe the word (الأَوْبَرُ) in the following:

وَ لَقَدْ جَنَيْتُكَ أَكْمُؤاً وَ عَساقِلا   وَ لَقَدْ نَهَيْتُكَ عنْ بَناتِ الأَوْبَرِ

I have harvested for you mushrooms and roots
while I have forbidden for you truffles

SECTION THREE

Pronouns

الضَّمائِرُ

A Pronoun (الضَّمِيرُ) is a noun used in place of other nouns in the third person, second person and first person, like: أَنا *I* أَنْتَ *You* هُوَ *He* هِيَ *She*. Pronouns are of two types:

- **Dependent** (المُتَّصِلُ). A *Dependent Pronoun* is annexed to another word in an *Idhaafah* construction and its meaning is interpreted in relation to that word, for example:

  ضَرَبَهُ، والِدُكَ، إِنَّهُمْ *He hit him, Your father, Surely they are...*

- **Independent** (المُنْفَصِلُ). The *Independent Pronoun* is that pronoun that is not attached to another word and whose meaning is independent, for example:

  هُوَ، هِيَ، هُما، أَنْتُمْ، نَحْنُ *He, She, they (2) , You, We*

For each of the two types of Pronouns, there are fourteen forms or Seeghah: six for the third person, six for the second person and two for the first person. These Seeghah were introduced in the discussion on conjugating the verb.

For the *Independent Pronoun*, there are two types:

- Marfoo' (المَرْفُوعُ)
- Mansoob (المَنْصُوبُ)

For the *Dependent Pronoun* there are three types:

- Marfoo' (المَرْفُوعُ)
- Mansoob (المَنْصُوبُ)
- Majroor (المَجْرُورُ)

The Dependent Marfoo' Pronoun can be either *Visible* (بارِزٌ) or *Concealed* (مُسْتَتِرٌ). The concealment in the *Dependent Pronoun* is of two types: *Obligatory* (واجِبٌ) and *Permissible* (جائِزٌ). The *Independent Pronoun* can only be *Visible* (بارِزٌ).

Based on this, we can divide the Pronoun into seven division:

▷ *Independent Marfoo' Pronoun* (المُنْفَصِلُ المَرْفُوعُ).

It has fourteen forms, they are:

هُوَ، هُما، هُمْ، هِيَ، هُما، هُنَّ، أَنْتَ، أَنْتُما، أَنْتُمْ، أَنْتِ، أَنْتُما، أَنْتُنَّ، أَنا، نَحْنُ

They are referred to as Marfoo' because they are found in the place of nouns that are Marfoo', like the Subject (المُبْتَدَأُ) in the noun sentence, like: هُوَ قالَ، هُما جآءا.

▷ *Independent Mansoob Pronoun* (المُنفَصِلُ المَنصُوبُ).

It also has fourteen forms:

إِيّاهُ، إِيّاهُما، إِيّاهُمْ، إِيّاها، إِيّاهُما، إِيّاهُنَّ، إِيّاكَ، إِيّاكما، إِيّاكُمْ، إِيّاكِ، إِيّاكما، إِيّاكُنَّ، إِيّايَ، إِيّانا

These Pronouns are found in the place of words which are usually Mansoob, like a verb's Object (المَفْعُولُ بِهِ) among others, as in: إِيَّاكَ نَعْبُدُ *We only worship You (Allah),* meaning نَعبُدُكَ (with emphasis) and سَأَلْتُ إِيَّاهُم *I asked them*. Observe the following verse of Quran (29:60):

﴿وَ كَأَيِّنْ مِنْ دآبَّةٍ لا تَحمِلُ رِزْقَها ۚ أَللَّهُ يَرْزُقُها وَ إِيَّاكُمْ﴾

"And how many a living creature that does not carry its sustenance:
Allah sustains it and yourselves..."

Although it may appear that the *Independent Mansoob Pronoun* is actually attached to إِيَّا, in fact this is not consdered a word in itself but, rather, a prefix for the Pronoun.

▷ ***Dependent Mansoob Pronoun*** (المُتَّصِلُ المَنصُوبُ).

It also has fourteen forms:

هُ، هُما، هُمْ، ها، هُما، هُنَّ، كَ، كُما، كُمْ، كِ، كُما، كُنَّ، يْ، نا

These Pronouns, while found attached (usually to verbs) they are found in the place of Mansoob words like an Object, for example: لَقَيْتُهُ *I met him* and سَأَلْتُهُما *I asked them* and رَأَيْتُكَ *I saw you*.

▷ ***Dependent Majroor Pronouns*** (المُتَّصِلُ المَجْرُورُ)

They are the same Pronouns mentioned in the last division except that they are found in the place of words that are usually Majroor, like words preceded by the *Harf al-Jarr* (حرفُ الجَرِّ), like: مَرَرْتُ بِهِ *I passed by him*. Or the Pronoun may be the second term of an *Idhaafah* (which is always Majroor by rule), as in: قَرَأْتُ كِتابَكَ *I read your book*.

▷ ***Dependent Visible Marfoo' Pronoun*** (المُتَّصِلُ المَرْفُوعُ البارِزُ)

It is the Pronoun in the forms of the Past Tense Verb, except the 1st and 4th Seeghah, for example: نَصَرُوا، نَصَرتُ. Also, it is the Pronoun in the forms of the Present Tense Verb and Command Verb, except in the forms 1, 4, 7, 13, 14, for example: يَنصُرُونَ، تَنصُرِينَ. This has been explained already in the first section on the verb.

▷ ***Dependent Concealed Marfoo' Pronoun*** (المُتَّصِلُ المَرْفُوعُ المُسْتَتِرُ وُجوباً)

These are the Pronoun some of which were mentioned as exceptions in the preceding section in which it is obligatory to conceal its Pronoun of the subject, meaning the 7th, 13th and 14th Seeghah of the Present Tense Verb, for example: تَنْصُرُ، أَنْصُرُ، نَنْصُرُ. In addition, are the corresponding forms of the Active Voice Command Verb (الأَمْرُ المَعْلُومُ) and the forms of the Passive Voice Command Verbs (الأَمْرُ المَجْهُولُ) for example:

أُنْصُرْ، لِتَنْصُرْ، لأَنْصُرْ، لِنَنْصُرْ، لِتُنْصَرْ، لأُنْصَرْ، لِنُنْصَرْ

▷ ***Dependent Concealed Marfoo' Pronoun*** (المُتَّصِلُ المَرْفُوعُ المُسْتَتِرُ جَوازاً)

These are the Pronouns in Seeghah 1 and 4 in the Past, Present Tense and Command Verbs in which concealed the Pronoun of the subject is permissible, for example:

يَنْصُرُ، تَنْصُرُ، لِيَنْصُرْ، لِيُنْصَرْ

It also permissible to conceal the Pronoun in the *Active* and *Passive Participle* and similar words, as has been mentioned in their respective sections.

▶ CONCLUSION: EXPLANATION OF THE REFERENCE (المَرجَعُ) OF THE PRONOUN

It is necessary for the Pronoun of the third person to refer back that which has already been mentioned (in a sentence) either literally, figuratively or by a means of a grammatical rule. The explanation of this can be divided into the following four sections:

- The first type of reference is that in which the Pronoun refers back to something whose mention has preceded the mention of the Pronoun, as in: ضَرَبَ زَيْدٌ غُلامَهُ *Zaid struck his servant*. Here, the Pronoun (هُ) refers back to Zaid, which has been explicitly mentioned before it. Another example:

﴿إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى﴾ "*...Act equitably, that is nearer to peity...*" (5:8)

Here, the reference of the Pronoun (هُوَ) is to justice, which is implied from the word: إِعْدِلُوا.

- **Sometimes, the Pronoun refers to something mentioned after it, however, it is only due to a rule of grammar that it occurs after it when it normally occurs before it. For example, in the sentence: ضَرَبَ غَلامَهُ زَيدٌ, *Zaid struck his servant*, the word Zaid (the Subject) has been placed behind the Object (Ghulaam), which is permissible according to a rule of grammar, although the Subject usually precedes the Object.**

- **At times, some meaning will precede the Pronoun which indicates what the Pronoun refers to. As when someone looks to the sky in the morning and says: أَشْرَقَتْ *(The sun) has risen*. The sun has not been mentioned, however, in the context of the situation and meaning, it can be understood as: أَشْرَقَتِ الشَّمْسُ. As Allah Ta'ala mentions in the Holy Quran about the Quran itself:**

﴿إِنَّـا أَنْزَلْناهُ فِي لَيلَةِ القَدْرِ﴾

"*Surely, We revealed it (the Qur'an) in the night of power*." (97:1)

It is understood in context but there is no actual reference mentioned specifically before the Pronoun (ہ). Another example from the Holy Quran:

﴿حَتَّى تَوارَتْ بِالحِجابِ﴾

"*Until (the sun) was hidden in the veil (of night)*" (38:32)

Here the sun is being referred to the Pronoun implied in the verb (تَوارَتْ) although there is no mention of the sun before it.

- Grammatical rules dictate that a Pronoun can be mentioned in such a manner that it has no reference, however, something that follows the mention of the Pronoun should clarify what the Pronoun actually refers to, as in the following : نِعْمَ رَجُلاً زَيدٌ *What a good man is Zaid*. The verb (نِعْمَ), and its implied Pronoun, is mentioned without a point of reference. However, the word mentioned after the verb (Zaid) clarifies the ambiguity of the verb in such a manner as to show emphasis of the fact.

  Here, to precede the Pronoun before that which it refers to is done as a rule to either delay the intended meaning for emphasis or to give the listener a certain image in his mind while speaking.

  Also, included in this type of Pronoun which precedes its reference are those occuring in the same category of (نِعْمَ), namely: بِئْسَ. Also, those words preceded by رُبَّ, as in: رُبَّ رَجُلاً *Many a man*. Also included, the *Pronoun of Consequence* (ضَمِيرُ الشَّأْنِ), which is extraneous in meaning:

﴿قُلْ هُوَ ا أَحدٌ﴾ "*Say: He Allah is One*" (112:1)

Likewise, is the *Pronoun of Narration* (ضَمِيرُ القِصَّةِ), as in:

﴿إِنَّها لا تَعْمَى الْأَبْصارُ وَ لكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

"...*For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.*" (22:46).

In each, what comes after the mention of the Pronoun clarifies it.

SECTION FOUR

The Demonstrative Noun

إِسمُ الإِشارَةِ

The *Demonstrative Noun* is a noun which signifies something specific by a gesture or indication, like:

ذا *This*, هُنا *there*

The *Demonstrative Noun* is of two types. The first is that which is used to indicate a place and other things. The second is that which is used specifically to indicate a place. The first type has three subdivisions:

- The *Demonstrative Noun* that is used to indicate things which are near in distance. It has six forms:
  - ذا *This* (used for the masculine singular)
  - ذانِ، ذَيْنِ *These* (used for the masculine dual)
  - أُوْلى، أُوْلآءِ *These* (used for the masculine plural)
  - تا، تِي، تِهْ، تِهِ، ذِيْ، ذِهْ، ذِهِ *This* (used for the feminine singular)
  - تانِ، تَيْنِ *These* (used for the feminine dual)
  - أُوْلَى، أُوْلآءِ *These* (used for the feminine plural)

  Most often, these *Demonstratives* are found with the Particle (ها) prefixed to them, as in:

  هذا، هذانِ، هذِهِ، هتانِ، هؤُلآءِ

  This Particle is known as *Haa' at-Tanbeeh* (هآءُ التَّنْبِيهِ), meaning that it is used to gain a listener's attention.

▷ The *Demonstrative* used to indicate things which are of a medium distance away. Also, it has six forms:

‹ ذاكَ	*That*	(used for the masculine singular)
‹ ذانِكَ، ذَيْنِكَ	*Those*	(used for the masculine dual)
‹ أُوْلآئِكَ	*Those*	(used for the masculine plural)
‹ تاكَ، تِيكَ	*That*	(used for the feminine singular)
‹ تانِكَ، تَيْنِكَ	*Those*	(used for the feminine dual)
‹ أُوْلآئِكَ	*Those*	(used for the feminine plural)

The Particle *Haa'* is sometimes found suffixed to ذاكَ and تِيكَ, as in: هذاكَ. The forms of the singular and plural are most commonly used while other forms are practically archaic.

▷ The *Demonstrative* used for the indicating the remote distance. Likewise, it has six forms:

‹ ذلِكَ	*That*	(used for the masculine singular)
‹ ذانِكَ، ذَيْنِكَ	*Those*	(used for the masculine dual)
‹ أُوْلآئِكَ	*Those*	(used for the masculine plural)
‹ تِلْكَ	*That*	(used for the feminine singular)
‹ تانِّكَ	*Those*	(used for the feminine dual)
‹ أُوْلآئِكَ	*Those*	(used for the feminine plural)

From this is clear that when the letter *Kaaf* (ك) is added to the *Demonstrative* for the near, it indicates that which is of medium distance. When the letter Laam (ل) is added in combination with the Kaaf, it indicates that which is more remote in distance. This Kaaf is known as: حَرْفُ الخِطابِ and it differs with different subjects like the Kaaf found in the Pronoun, for example:

ذاكَ يا رَجُلُ، ذاكِ يا إِمْرَأَةُ، ذاكُمْ يا رِجالُ، ذَلِكَ يا رَجُلُ، ذالِكِ يا إِمْرَأَةُ،

As mentioned in the Holy Quran:

﴿فَذلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ﴾

"...*There before you is the man about whom you did blame me*..." (12:32)

Regarding the second type of *Demonstrative*: that which is specific to place, it also has three subdivisions:

- هُنا *There.* Most often the Particle Haa will be prefixed to it, as in: هـهُنا .
- هُناكَ *There*. For that which is of a medium distance.
- هُنالِكَ *There*. For that which is remote. Also, the forms: هَنَّا، هِنَّا، ثَمَّ، ثَمَّةَ also exist although they are archaic.

Note: In a few instance, that which is indicated by هُنالِكَ and هَنَّا can signify time instead of place, as in the saying of Allah Ta'ala:

﴿هُنالِكَ الْوَلايَةُ لِلَّهِ الْحَقِّ﴾

"*There (at that time) protection comes from Allah, the True One.*" (18:44)

Also, as indicated in the words of a poet:

حَنَّتْ نَوارٌ وَ لاتَ هَنَّا حَنَّتْ

"*Nawaar longed but alas at that time there was no longing*"

SECTION FIVE

The Relative Noun

المَوصُولُ

The Relative Noun or **Mausool** is used to refer to something specified in a sentence by connecting that which follows *Relative Noun* to that which was mentioned or understood before it. For example, the word: الَّذِي in the verse of the Holy Quran (67:1):

﴿تبارَكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾

"*Blessed is He in Whose hand is the kingdom...*"

The *Relative Noun* is related to something specified before it, either explicitly or in context. A sentence always follows the *Relative Noun* which which refers back to it, most often with a Pronoun, known as the **'Aa'id** (العائِدُ). The *Relative Noun* has two types: *Particular* (المُخْتَصٌّ) and *General* (المُشْتَرَكُ). The explanation of these two types are in what follows:

- *The Particular Relative Noun* (المَوصُولُ المُختَصُّ). It is that *Relative Noun* that is particular to the singular, dual, plural, masculine and feminine. It has six forms:
    - الَّذِي For the masculine singular (2:21)
    - الَّذانِ، الَّذَيْنِ For the masculine dual (4:16; 41:29, resp.)
    - الَّذِينَ، الأُوْلى، الأُوْلآءِ For the masculine plural (6:31; 3:119)
    - الَّتِي For the feminine singular (19:61)
    - اللَّتانِ، اللَّتَيْنِ For the feminine dual
    - اللاَّتِ، اللاَّتِي، للَّواتِي، للاَّءِ، اللاَّئِي، للَّوآئِي For the feminine plural (4:23)

For example, you would say:

زَيْدٌ الَّذِي، زَيْدانِ الَّذانِ، القَوْمُ الَّذِينَ، هِنْدٌ الَّتِي

- *The General Relative Noun* (المَوصُولُ المُشتَرَكُ). It is that *Relative Noun* used for the masculine and feminine, singular, dual and plural. These *Relative nouns* are six words:

  - مَنْ Who (6:117)
  - ما That (5:71)
  - أل The (100:1)
  - أَيٌّ Whichever, which (18:12)
  - ذا He, it, that (2:245)
  - ذو (Some tribes among the 'Arabs considered this word as a *Relative Noun* while most considered it one of the *Six Special Nouns* (الأَسماءُ السِّتَةُ المُكَبَّرَةُ), and they are: أَبٌ، أَخٌ، فُو، حَمُو، هَنُو، ذُو. Observe a couplet from a poet of the Bani Tayy:

وَ بِئْرِي ذُو حَفَرْتُ وَ ذُو طَوَيْتُ

"My well is that which I have dug and that which I have concealed "

In other words: وَ بِئرِي الَّتِي حَفَرْتُ وَ الَّتِي طَوَيْتُ.

SECTION SIX

Al-Mudhaaf

المُضافُ

The *Mudhaaf* is the first term of the *Idhaafah*, a possessive phrase in which one thing is affiliated with another. The first term of the *Idhaafah* is referred to as the *Mudhaaf* (المُضافُ) and the second term is referred to as the *Mudhaaf Ilaihi* (المُضافُ إِلَيهِ). The annexation of the second term defines the first term, for example:

غُلامُ زَيدٍ *The servant of Zaid*; صَلاةُ اللَّيلِ *Prayer of the night*; خاتِمُ الفِضَّةِ *A ring of silver*.

The *Idhaafah* is of two types:

- ***Semantic*** (الإِضافَةُ المَعْنَوِيَّةُ). It is that type of affiliation which implies that the *Mudhaaf Ilaihi* is the possessor of the *Mudhaaf*, like: غُلامُ زَيدٍ *The servant of Zaid*; or an adverb for the *Mudhaaf*, as in: صَلاةُ اللَّيلِ *Prayer of the night*; or one kind of a species or variety for the *Mudhaaf*, for example: خاتِمُ الفِضَّةِ *A ring of silver*.
- ***Literal*** (الإِضافَةُ اللَّفْظِيَّةُ). It is the *Idhaafah* in which the first term is an adjective, as in: زَيدٌ ضارِبُ بَكْرٍ *Zaid is the striker of Bakr*. The *Literal Idhaafah* only signifies reduction in speech by removing the *Tanween* from the *Mudhaaf* whereas the *Semantic Idhaafah* defines the *Mudhaaf*, with the condition that the affiliation of the definite *Mudhaaf Ilaihi* is made with a indefinite noun. If both are indefinite, then, the *Idhaafah* signifies specification (التَّخْصِيصُ) not definition, as in: ثَوْبُ رَجُلٍ *The Clothing of a man*.

SECTION SEVEN

The Vocative

المُنادى

The *Vocative* is that noun which occurs after the *Vocative Particle* (حرْفُ النِّدآءِ). The *Vocative Particles* are: يا and أَيا. The vocative has four types:

- The *Vocative* of the ***Mudhaaf*** (مُنادى المُضافِ), as in: يا عَبْدَ اللَّهِ *O Abdallah!*
- The *Vocative* of the singular definite noun (مُنادى المُفرَدِ المَعْرِفَةِ), as in: يا زَيدُ *O Zaid!*
- The *Vocative* of the unspecified (مُنادى غَيْرِ المَقْصُودَةِ), as if a blind man would call out to anyone saying: يا رَجُلاً خُذْ بِيَدِي *O man, take me by the hand!*
- The *Vocative* of the indefinite specified noun (مُنادَى النَّكِرَةِ المَقْصُودَةِ), for example, if you would say: يا شُرْطِيُّ *O police!*

There are also other branches of the *Vocative* which can be found in detailed books of grammar.

CHAPTER THIRTEEN

The Declineable And Indeclineable Noun

المعرب و المبني

INTRODUCTION

The branch of Arabic grammar that examines the *I'raab* and declination of words is called *Nahw*. *Nahw* is primarily concerned with sentence grammar or syntax and the *I'raab* and declination of a word is a essential component of syntax.

Tasreef, on the other hand, is primarily concerned with *I'raab* from the point of view of a word's construction. In order to complete our discussion of the noun, we will briefly outline some of the basic information regarding the *Declineable* and *Indeclineable* Nouns.

The *Declineable Noun* is that noun which accepts *I'raab*, meaning that its ending changes with a change in grammatical government or **'Awaamil** (العَوامِلُ) effecting a word. For example, observe the declination (*I'raab*) of the word *Zaid* in the following sentences:

جاءَ زَيْدٌ، رَأَيْتُ زَيْداً، مَرَرْتُ بِزَيْدٍ

In the first, *Zaid* is the Subject (الفاعِلُ) and is in the state of Raf' as indicated by the Dhammah at its end. This state is caused by the government of the verb upon the subject. In the second, Zaid is the Object (المَفْعُولُ بِهِ) of the verb and in the state of Nasb as indicated by the Fathah at its end. The government of the verb produces Raf' in the Subject and Nasb in its Object. In the third sentence, the word *Zaid* is the Object of a Particle. This particular type of Particle is known as *Harf al-Jarr* (حَرْفُ الجَرِّ), the *Genitive Particle*. The particle's government over its object (المَجْرُورُ) causes the state of Jarr.

Thus, the word *Zaid* is fully declineable or **Mu'rab** (المُعْرَبُ) because it is capable of indicating the three grammatical states associated with the noun, i.e., Raf', Nasb and Jarr.
The *Indeclineable Noun* is a noun that does not accept *I'raab*, meaning that its endings are fixed or **Mabniy** (المَبْنِيُّ) and does not reflect any effect of grammatical government. Both types of nouns, meaning the *Mu'rab* and *Mabniy* will be examined in their own sections.

SECTION ONE

The Types Of I'raab And Its Indicators

أَنْواعُ الإِعْرابِ وَ عَلاماتِهِ

As mentioned, there are three types of I'raab in the noun: Raf' (الرَّفْعُ), Nasb (النَّصْبُ) and Jarr (الجَرُّ). These states of I'raab have two types of indicators : Primary (الأَصْلِيَّةُ) and Secondary (الفَرْعِيَّةُ).

▶ THE PRIMARY INDICATORS (العَلاماتُ الأَصْلِيَّةُ)

There are three primary indicators of I'raab in the noun:

- **Dhammah (بُ) for the state of Raf', as in: جآءَني زَيْدٌ *Zaid came*.**
- **Fathah (بَ) for the state of Nasb, as in: رَأَيْتُ زَيْداً *I saw Zaid*.**
- **Kasrah (بِ) for the state of Jarr, as in: مَرَرْتُ بِزَيْدٍ *I passed by Zaid*.**

▶ THE SECONDARY INDICATORS (العَلاماتُ الفَرْعِيَّةُ)

The secondary indicators are those indicators which are substituted for the primary indicators in certain types of words. There are five secondary indicators:

- ***Waaw* (و) which is substituted for Dhammah in a class of nouns known as the Six Special Nouns (الأَسمآءُ السِّتَّةُ المُكَبَّرَةُ) and the the Waaw of the *Masculine Sound Plural* (جَمْعُ المُذَكَّرِ السَّالِمُ), for example:**

جآءَنِي أَبُوكَ *Your father came to me*; and فازَ المُسْلِمُونَ *The Muslims were triumphant*

The *Six Special Nouns* are six nouns having the special characteristic of using a letter rather than a vowel as an indicator of *I'raab*. In these nouns, however, the state of Raf' is indicated by Waaw, Nasb is indicated by Alif and Jarr by Yaa'.The *Six Special Nouns* in the state of Raf' are (with their root in parenthesis):

(أبٌ) أَبُو *Father*; (أَخٌ) أَخُو *Brother*; (فَمٌ) فُو *Mouth*; (حَمٌ) حَمُو *Father-In-Law*; (هَنٌ) هَنُو *a thing*; ذُو *Possessor (of s.th.)*

- Yaa' (ي) is substituted for Kasrah (as an indicator of Jarr) in the *Six Special Nouns*, the Dual (المُثَنَّى) and the *Masculine Sound Plural*, as in:

مَرَرْتُ بِأَبِيكَ *I passed by your father*, مَرَرْتُ بِرَجُلَيْنِ *I passed by two men*;

مَرَرْتُ بِالمُدَرِّسِينَ *I passed by the teachers*

Also, Yaa' is substituted for Fathah in the Dual and the *Masculine Sound Plural*. When the *Six Special Nouns* use the letter Yaa' (as the indicator of the state of Jarr), they are: أَبِي، أَخِي، فِي، حَمِي، هَنِي، ذِي, respectively.

- *Alif* (ا) is substituted for Fathah in the *Six Special Nouns* and substituted for Dhammah in the Dual, as in: رَأَيْتُ أَباكَ *I saw your father*; جاَءَنِي رَجُلانِ *Two men came to me*. When the *Six Special Nouns* use Alif (as the indicator of the state of Nasb), they are: أَبا، أَخا، فا، حَما، هَنا، ذا.

- *Kasrah* (بِ) is substituted for Fathah (as the sign of Nasb) in the *Feminine Sound Plural* (جَمْعُ المُؤَنَّثِ السَّالِمُ), as in: رَأَيْتُ المُسلِماتِ *I saw the (female) Muslims*.

- *Fathah* is substituted for Kasrah in the partially declineable noun (غَيرُ المُنْصَرِّفِ). The partially declineable is that noun which does not accept *Tanween* (التَّنْوِينُ) nor Kasrah, rather it uses Fathah in place of Kasrah (as a sign of Jarr), as in: مَرَرْتُ بِأَحمَدَ *I passed by Ahmad*. The causes of a word being partially declineable are too involved to cite here. Details can be found in the books of Nahw or Arabic syntax.

SECTION TWO

Estimated I'raab

الإِعْرابُ التَّقدِيرِي

There are some nouns in which the signs of *I'raab* are not visible for various reasons. In these nouns the *I'raab* and its indicator must be realized through estimation (التَّقْدِيرُ). There are seven instances wherein the I'raab and its indicators are estimated:

- The *Manqoos* Noun (المَنْقُوصُ). In this type of noun, the two signs of *I'raab*: Dhammah and Kasrah are estimated, for example:

  الخُلْقُ العالِي سِلاحٌ لِصاحِبِهِ فَتَمَسَّكْ بِالخُلْقِ العالِي

  "Sublime ethics is a weapon for its owner. Take hold, therefore, of sublime ethics"

  In the first occurence of the word: العالِي, it is in the state of Raf' as the adjective agrees the noun that it modifies. As the noun that it modifies has Dhammah as its sign of Raf', it can be estimated that its adjective has has the same indicator. In the second occurence, it is in the state of Jarr, as evidenced by the noun which it modifies. In both cases, the Dhammah and Kasrah must be estimated. However, the same word in the state of Nasb will display the Fathah as the sign of Nasb:

  إِنَّ الخُلْقَ العالِيَ سِلاحٌ لِصاحِبِهِ

- The *Maqsoor* Noun (المَقْصُورُ). All of the signs of I'raab are estimated in the *Maqsoor* noun, as in:

  ﴿إِنَّ الهُدَى هُدَى اللَّهِ﴾ *"Surely, the (true) guidance is the guidance of Allah"* (3:73)

  and

﴿أَ رَأَيْتَ إِنْ كانَ عَلَى الهُدَى﴾ *"Have you considered if he were on the right way"* (96:11)

In the first instance, the word الهُدَى is in the state of Nasb. In the second, it is in the state of Raf'. However, since the word with Alif Maqsoorah is incapable of displaying any vowel or sign of *I'raab*, there is no obvious difference between these two states. Likewise, in the second verse, the word is in the state of Jarr.

- The *Mudhaaf* which is attached to the Yaa' of the first person (ياَءُ المُتَكَلِّمِ). All of the signs of *I'raab* are estimated in such words as it is required to make the letter preceding the Yaa' of the first *Saakin*, as in: هذا كِتابِي *This is my book*; قَرَأْتُ كِتابِي *I read my book*; إِنْتَفَعْتُ بِكِتابِي *I benefited from my book*.
- The word upon which one stops (الوَقْفُ), all of the signs of *I'raab* are estimated in it, as in: قالَ الأُسْتاذْ *The teacher said*; رَأَيتُ الأُسْتاذْ *I saw the teacher and* إِنْتَفَعْتُ بِالأُسْتاذِ *I benefited from the teacher*.
- The *Six Special Nouns* (الأَسماَءُ السِّتَّةُ المُكَبَّرَةُ). In situations wherein there occurs the meeting of two *Saakin* letters, all of the signs of *I'raab* are estimated, for example: قالَ أَبُو الْحَسَنِ *Abul-Hasan said*; رَأَيْتُ أَبا الْحَسَنِ *I saw Abul-Hasan*; قُلْتُ لأَبِي الْحَسَنِ *I said to Abul-Hasan.*
- The Alif of the Dual is estimated as a sign of *I'raab* in the instances where the meeting of two *Saakin* letters occur, as in: يَوْما الْعِيْدِ حَرامٌ صَوْمُهُما *On the two days of 'Eid, their fast is forbidden*.

- The *Masculine Sound Plural* (جَمْعُ المُذَكَّرِ السَّالِمُ). When it is *Mudhaaf* and has the Yaa' of the first person (يآءُ المُتَكَلِّمِ) attached to it as an *Idhaafah*, the Waaw will be estimated as the sign of Raf', as in: عَلَّمَنِي مَعَلِّمِي *My teachers taught me*. Originally, it was: مُعَلِّمُوْيَ, however, the Waaw is elided and the letter preceding it is voweled with Kasrah, as a rule. Also, the Waaw and Yaa' will be estimated in the *Masculine Sound Plural* in instances wherein two *Saakin* letters meet, as in: عامِلُو الْخَيْرِ and عامِلِي الْخَيْرِ *The doers of good,* taken from عامِلُونَ and عامِلِينَ, respectively. This is the case whenever the vowel Fathah is not preceding the Waaw and Yaa'. When Fathah does precede them, the appropriate vowel is put on the preceding letter, for example: مُصْطَفَوُ القَوْمِ and مُصْطَفَيِ القَوْمِ *The select of a people,* taken from مُصْطَفَوْنَ and مُصْطَفِينَ, respectively.

Note: In these last two instances, it is said that the sign of *I'raab* is estimated because in these types of words, namely the Dual and the *Masculine Sound Plural*, the Noon is substituted for the *I'raab* of the singular word.

SECTION THREE

The Indeclineable Noun

الإِسْمُ المَبْنِيُّ

Of the three types of 'Arabic words, meaning the Verb, Noun and Particle, the Particles are all Indeclineable or *Mabniy* in that none have indicators of *I'raab*. Among the verbs, the Past Tense Verb (الفِعْلُ الماضِيُّ) and the Second Person Command Verb (الأَمْرُ الحاضِرُ) are also *Mabniy*. The Present Tense Verb (الفِعْلُ المُضارِعُ) is declineable or *Mu'rab* in all Seeghah except the two Seeghah of the Feminine Plural (Seeghah 6 & 12). Also, there are some nouns that *Indeclineable* while most are *Declineable*.

The *Indeclineable Nouns* are such due to their resemblence to the Particle in their number of letters, or meaning or usage. Characteristicly, the *Indeclineable Nouns* have fixed or unchangeable endings like Particles and it is said the *Indeclineable* word is fixed or ending indeclinably upon *Sukoon* (المَبْنِيُّ عَلَى السُّكُونِ), as in: مَنْ or fixed with a particular vowel (مَبْنِيٌّ عَلَى حَرَكَةٍ), as in the following: حَيْثُ، قَبْلَ، أَمْسِ.
There are fourteen divisions of the *Indeclineable Noun*:

- The Pronoun (الضَّمِيرُ)
- The Demonstrative Noun (إِسْمُ الإِشارَةِ)
- The Relative Noun (إِسْمُ المَوصُولِ)
- The Noun of Condition (إِسْمُ الشَّرْطِ)
- The Interrogative Noun (إِسْمُ الإِسْتِفْهامِ)
- The Adverb (الظَّرْفُ)
- The Metonymic Noun (الكِنايَةُ)
- The Verbal Noun (إِسْمُ الفِعْلِ)
- The Compound Noun (المُرَكَّبُ)
- The Literal Quotation (الحِكايَةُ)

- The Noun Negated by لا which negates the *Generic Noun* (إِسمُ لا لِنَفِيِّ الجِنْسِ)
- The singular, definite *Vocative* (المُنادَى المُفْرَدُ المَعْرِفَةُ)
- The noun which is not part of any grammatical construction (ما بُنِيَ لَعَدَمِ التَّرْكِيبِ)
- Other Miscellaneous Nouns (كَلِماتٌ مَتَفَرِّقَةٌ أُخْرَى)

Each of these categories will be summarized briefly.

▷ *The Pronoun* (الضَّمِيرُ). All of the various types of Pronouns are indeclineable. The variations in vowels, then, are not due to the changes of grammatical government, rather, they are due more to facilitate ease of pronunciation. For example, the *Dependent Pronouns* of the third person will change depending on the vowel which precedes it. Whenever Kasrah precedes some of these forms, the vowel of the Pronoun will also change to Kasrah, observe the vowels in the following words:

كِتابُهُ – كِتابِهِ، كِتابُهُما – كِتابِهِما، كِتابُهُم – كِتابِهِم، كِتابُهُنَّ – كِتابِهِنَّ

▷ *The Demonstrative Nouns* (إِسمُ الإِشارَةِ). Only the Dual forms of the *Demonstratives* used for near and medium distance objects are declineable, the remainder are indeclineable, for example:

هذانِ هذَيْنِ، هاتانِ هاتَيْنِ، ذانِكَ ذَيْنِكَ، تانِكَ تَيْنِكَ

▷ *The Relative Nouns* (المَوصُولُ). As with the *Demonstratives*, the Duals of the *Particular Relative Nouns* (المَوصُولُ المُخْتَصُّ) are declineable while the remainder are indeclineable, as in: الَّذانِ الَّذَيْنِ، الَّتانِ الَّتَيْنِ. Among the *General Relative Nouns* (المَوصُولُ المُشْتَرَكُ), the word أَيٌّ is declineable in some instances. Whenever it is the *Mudhaaf* and the sentence following it, known as the *Silah* (الصِّلَةُ) is a noun sentence the first part of which has a Pronoun that is omitted, it is invariably voweled with Dhammah, as in the followng verse:

﴿ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ أَيُّهُمْ أَشَدُّ عَلى الرَّحمنِ عِتِيًّا﴾

"*Then, We will most certainly draw forth from every sect of them he who is most exorbitantly rebellious against the Beneficent God.*" (19:69)

In other than this instance, meaning when the first part of then sentence is mentioned, this word is declineable, as in the following:

سَيَسْعَدُ أَيُّهُمْ هُوَ مُجِدٌّ وَ حَسِّنْ أَيَّهُمْ هُوَ مُجِدٌّ وَ ادْعُ لِأَيِّهِمْ هُوَ مُجِدٌّ

Whichever of them is diligent, he shall fortunate, embellish whichever of them is diligent and pray for whichever of them is diligent

Also, whenever this word is not in an *Idhaafah*, it is also declineable, as in:

﴿أَيّاً ما تَدْعُوا فَلَهُ الأَسْماءُ الحُسْنَى﴾

"...*Whichever (name of God) you call upon, He has the best names*..." (17:110)

▷ *The Noun of Condition* (إِسْمُ الشَّرْطِ). There are eleven *Nouns of Condition*:

مَنْ *Who*; ما *What, whatever*; مَتَى *When, whenever*; أَيٌّ *Which, whichever*; أَنَّى *Where, wherever*; أَيْنَ *Where, wherever*; أَيَّانَ *When*; كَيْفَما *However*; حَيْثُما *Wherever*; مَهْما *Whatever, however* and إِذْما *Whenever*.

For example:

﴿وَ ما تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

"*Whatever good you do, Allah surely knows of it.*" (2:215)

All of the *Nouns of Condition* are indeclineable except أَيٌّ, which is completely declineable.

▷ *The Interrogative Noun* (إِسمُ الإِسْتِفْهامِ). The *Interrrogative Nouns* are also eleven in number:

مَنْ *Who?*; ما *What?*; مَتَى *When*; أَيٌّ *Which?*; أَنَّى *Where, from where?*; أَيْنَ *Where?*; أَيَّانَ *Where?*; كَيْفَ *How?*; كَمْ *How many, much?*; مَنْذا *Who?* and ماذا *What?*.

For example: ﴿مَنْ خَلَقَ السَمواتِ وَ الأَرْضَ﴾ "*Who has created the heavens and the earth?*" (29:61) and ﴿ما لَكُمْ لا تُؤْمِنُونَ بِاللَّهِ﴾ "*What reason have you that you should not believe in Allah...?*" (57:8). All of the *Nouns of Condition* are indeclineable except أَيٌّ.

▷ *The Adverb* (الظَّرْفُ). The Adverbs which are indeclieable are sixteen in number: حَيْثُ *Where, wherever*; لَدُنْ *Before, near*; لَدَى *At, in the presence of*; أَيْنَ *Where*; هُنا *There* (also those words related to هُنا); إِذا *When*; إِذْ *When*; أَمْسِ *Yesterday*; مُذْ *Since*; مُنْذُ *Since*; قَطُّ *Ever*; لَمَّا *When*; مَتَى *When*; أَيَّانَ *Where*; الآنَ *Now* and أَنَّى *The place where*.

The word أَمْسِ is declineable whenever the *Definite Article* is attached to it or whenever it is intended to say yesterday in a general way, as in: كانَ أَمْسُ أَوَّلَ الشَّهْرِ *Yesterday was the beginning of the month*; كُلُّ يَوْمٍ يَصِيرُ أَمْساً *Each day will become yesterday*. The indeclineable Adverbs are referred to as: (غَيْرُ المُتَصَرِّفِ) while the declineable are said to be: (المُتَصَرِّفُ).

▷ *The Metonymic Noun* (الكِنايَةُ). The *Metonymic Noun* or *Kinaayah* is an expression of something that is stated by the speaker in an ambiguous manner so as to leave the matter undefined with the listener. The Indeclineable nouns from this group are five: كَمْ *How many*; كَأَيٍّ *Many, how many* ; كَأَيِّنْ *Many, how many*; كَذا *Such and Such*; كَيْتَ *Thus;* ذَيْتَ *So and so.*

With the word كَمْ, one speaks of number, as in:

وَكَمْ رَجُلٍ رَأَيْتَ؛ وَ كَمْ كُتُبٍ قَرَأْتَ؛ وَ كَمْ مِنْ يَوْمٍ أَتَيْتَ

How many men have you seen?; How many books have you read?;

How many days have you passed?

This usage of *Kam* is known as كَمِ الخَبَرِيَّةُ the *Predicative Kam*, meaning that it is giving information that is understood in the meaning of pride and abundance. It is not, however, interrogative.

The word كَأَيِّنْ relates also to number, as in:

﴿كَـأَيِّنْ مِنْ نَبِيٍّ قاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ﴾

"*How many a prophet has fought with whom were many worshippers of the Lord...*" (3:146).

The word كَذا is used for numbers and other meanings. It is used either alone, as in:

عِندِي كَذا دِرْهَماً *With me are such many Dirham*

Or it is used as a compound, as in: قَرَأْتُ كَذا كَذا كِتاباً *I read such and such book*. Or it is used in apposition, as in: قُلْتُ كَذا وَ كَذا *I said such and such*. The word كَيْتَ and ذَيْتَ are used in relation to a saying or an action. It is used singularly or as a compound or in apposition, as in: قالَ كَيتَ كَيتَ؛ فَعَلَ ذَيْتَ وَ ذَيْتَ *He said such and such, he did such and such*.

▷ ***The Verbal Noun*** **(إِسمُ الفِعْلِ). The *Verbal Noun* is substituted for a noun in terms of meaning and action, however, it does not have any pattern comparable to that of a verb or it possesses some of the particularities of the noun while having a pattern similar to that of a verb. It is said to be a noun from the perspective that it lacks the conjugation of the verb while accepting some of the signs particular to the noun. It is said to be a verb from the perspective of its meaning and the action implied therein. From the perspective of its meaning, the *Verbal Noun* can be divided into the three subdivisions:**

- **The Past Tense (الماضِيُّ). There are five words having this meaning: هَيْهاتَ (the letter Taa' can be found with all three vowels) *But, Oh! Alas!*; شَتَّانَ *To be remote*; سَرْعانَ (the letter Seen can be found with all three vowels); وَشْكانَ (the Waw can be found with all three vowels) *To be quick, to hurry* and بَطآنَ *To be slow*. It is necessary that the subject of شَتَّانَ is a Dual noun which follows it directly or is separated by: ما or ما بَيْنَ, for example: شَتَّانَ الرَّجُلانِ *The two men were far (from each other)*; شَتَّانَ ما زَيدُ وَ بَكرٌ *Zaid and Bakr were far (from each other)* and شَتَّانَ ما بَيْنَهُما *The distance was far between them*.**

- **The Present Tense (المُضارِعُ). There are fifteen words: أَوِّهْ، أُوْهْ، آهْ (the Waw is also found with Fathah and Kasrah) *To be in pain*; أُفٍ *To be irritated, annoyed*; بَجَلْ، قَدْ، قَطْ *To suffice*. This last group of words are commonly found with the Particle *Faa'* (ف) prefixed to them. Also: بَخْ، بَخٍّ، بَهْ *Very good, bravo!*; زِهْ *Nice!*; وَا، وَاها، وَيْ، وَيْكَ *Alas!* (said in grief).**

- The Command Verb (الأَمْرُ). There are nearly thirty words: إِلَيْكَ *Keep away!* (when it is used with the Particle عَنْ as in: إِلَيْكَ عَنِّي *Keep away from me!* By itself, it has the meaning of take, as in: إِلَيْكَ الكِتابَ *Take the Book!*; عَلَيْكَ *It is necessary for you!*; أَمامَكَ *Beware!*; آمِينَ *Please answer!*; رُوَيْدَ *Go slow!* (at times, the letter Kaaf is also found attached رُوَيْدَكَ); صَهْ or صَهٍ *Be quiet!*; مَهْ or مَهٍ Stop! *Desist!*; هاكَ، ها، لَدَيْكَ، دُونَكَ، عِنْدَكَ *Take it!*; بَلْهَ *Stop, leave it!*; حَيَّ، حَيَّهَلْ، حَيَّهَلاً *Come close, Hurry!*; هَلُمَّ، هَياهَيا، هَيا *Hurry!* هَلُمَّ conjugated is:

هَلُمَّ، هَلُمَّا، هَلُمُّوا، هَلُمِّي، هَلُمَّا، هَلْمُمْنَ

Sometimes, this verb is transitive having the meaning of: *Bring, produce!*, as in:

﴿هَلُمَّ شُهَدَآءَكُمْ﴾ "*Bring your witnesses...*" 6:150)

Also, هِيْتَ or هَيْتَ *Hurry!* (with the letter Taa' in both possibly having all three vowels); إِيْهِ *Do it, say it!* (refering to the execution of one's words or deeds); أَرَأَيْتَكَ *Inform me!*; وَرآءَكَ *Go back!*; مَكانَكَ *Stay!* (in your place).

Many *Verbal Nouns* can be found on the pattern of فَعالِ from many Three Letter Primary Verbs, as in: نَزالِ (إِنْزِلْ) *Get down!*; قَتالِ (أُقْتُلْ) *Kill!*. A few exceptions from the Three Letter Derivative Verbs are: دَراكِ *Understand!* (أَدْرِكْ) and بَدارِ *Do it!* (without delay بادِرْ).

▶ CONCLUDING NOTES

Those *Verbal Nouns* that accept the Kaaf of the second person (كافُ المُخاطَبِ), can reflect a change of the subject with regard to number and gender, as in:

إِلَيْكَ، إِلَيْكُما، إِلَيْكُم؛ عَلَيْكَ، عَلَيْكُما، عَلَيْكُمْ....

and so forth.

Some irregular verbs (غَيْرُ المُتَصَرِّفِ) are counted among the *Verbal Nouns*, like: تَعالَ *Come, hurry!*; هاتِ، هآءِ *Bring it!*; هآءَ *Take it!*; هَيِّ *Hurry!*

- ▷ ***The Compound Word*** (المُرَكَّبُ). The *Contracted Compound* (المُرَكَّبُ المَزْجِيُّ) is intended here. If it is a number, meaning the numbers between 11 and 19. The first and second term's ending is fixed with Fathah except in the following two cases:

  - In the three numbers: إِحْدى عَشَرَ، حادِي عَشَرَ، ثانِي عَشَرَ (21, 21st, 12th, resp.). In each the ending of the first term is fixed with Sukoon.

  - The numbers إِثْنا عَشَرَ and إِثْنَتَا عَشَرَ, *twelve*, these two are *Mu'rab* and indicates *I'raab* in the same manner as the Dual.

  If the the *Contracted Compound* is other than a number, its second term is *Mu'rab* with the *I'raab* of the *Indeclineable Noun*, meaning it has Dhammah for the state of Raf' and Fathah for the state of Nasb and Jarr. The first term is left according to whatever vowel it is fixed upon or it is fixed upon Sukoon, as in: نِيُوْ يُورْكُ، نِيُوْ يُورْكَ and بَعْلَبَكُّ، بَعْلَبَكَّ.

- ▷ ***The Noun Negated by the Particle of Negation (لا) which is used to negate the Generic Noun*** (إِسمُ لا لِنَفْيِ الجِنْسِ). Whenever an indefinite, singular noun (singular meaning that it is not part of a compound like the *Idhaafah*, nor referring to singular as opposed to the Dual and Plural) occurs after the Particle (لا) which negates the *Generic Noun*, the noun's ending will be fixed with Fathah, as in: لا رُجلَ في الدَّارِ ***There isn't a man in the house***. Other words, like the Dual and Plural will exhibit whatever is used to as a substitute for Fathah, as in: لا رَجُلَيْنِ، لا مُسْلِمِينَ.

- ▷ ***The Singular Definite Vocative*** (المُنادى المُفْرَدُ المَعْرِفَةُ). As previously mentioned, the Vocative has four types. If it is either the *Singular Definite* (المُفْرَدُ المَعْرِفَةُ) or the *Indefinite Specified Vocative* (النَّكِيرَةُ المَقْصُودَةُ) the ending of the *Vocative* is fixed with Dhammah or whatever stands in the place of Dhammah, as in:

يا زَيدُ، يا شُرْطِيُّ، يا رَجُلانِ، يا مُسْلِمِينَ

- ▷ ***The Literal Quotation*** (الحِكايَةُ). The intent here is the literal quotation of sounds. According the sound which is being imitated, the word's ending will be fixed upon that particular vowel, for instance: قاقِ ***the cawing of a crow or raven***; خازِبازِ ***the flying of an insect***; قَبْ ***the strike of a sword*** and طَقْ ***a stone hitting something***.

  Also connected with this group are the *Nouns of Sound* (إِسمُ الصَّوتِ). These are sounds which people use for animals or children, such as: هَلاهلا or هَلاهالٍ ***to rebuke a horse***; نِخْ ***when it is desire for a camel to kneel*** and لالا ***which is used to lull a baby to sleep***.

- ▷ ***The noun which is not part of any grammatical construction*** (ما بُنِيَ لَعَدَمِ التَّرْكِيبِ). Meaning that a word is intended to be used by itself outside of any sentence or phrase. The endings of such words are fixed with Sukoon due to the lack of *I'raab* (which is resultant from the grammatical government or syntax within an expression), as in: زَيْدْ، أَلِفْ. Note that many of the Arabic titles and terms used in this book are given *I'raab* for demonstration purposes. As phrases, they are not part of any sentence or other construction which would give them *I'raab*.

- ▷ ***Other Miscellaneous Nouns*** (كَلِمَاتٌ مُتَفَرِّقَةٌ أُخرَى). One category are those *Proper Names* (العَلَمُ) on the pattern of فَعالِ, such as: قَطامِ، حَظامِ (female's names). Another are the names ended with (وَيْهِ) as in: سِيْبَوَيْهِ، قُولَوَيْهِ. The end of these words are fixed with Kasrah. Also, words such as: بَعْدُ، قَبْلُ، حسبُ، غَيْرُ، أَوَّلُ when they are separate from any *Idhaafah* while the *Mudhaaf Ilaihi* is implied in meaning, as in:

  ﴿لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ﴾ "...*Allah's is the command before and after*..." (30:4)

  Meaning: مِنْ قَبْلَ ذلِكَ وَ مِنْ بَعْدِهِ *Before that and after it*.

By the grace of God, this completes the book *al-Mujaz: A Summary Of Tasreef*. We pray that those who study it will derive benefit from it.

Prayers and blessings be upon the Prophet Muhammad and his pure and noble family.

الموجز
في التصريف

AL-MUJAZ

A Summary Of Tasreef

APPENDIX B

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تلخيص صيغ المشكلة

THE DIFFICULT FORMS OF WORDS (A SUMMARY)

1) In Surah Hud (11:31) there is a verb: تَزْدرِي. It is إِزْدرى and يَزْدرِي in the Past and Present Tenses, respectively. Its origin is: زَرى. It appears in this Surah in the Baab of Ifti'aal (إِفْتِعال). According to the pattern for that Baab it would be: إِزْتَرى. However, due to the rule of Ibdaal the letter Ta (ت) is substituted with Daal (د) due its similarity in pronunciation and it becomes إِزْدرى.

2) In Surah Yunus (10:24) the verb: إِزَّيَّنَتْ appears. The Past Tense is: أَزَّيَّنَ and the Present Tense is: يَزَّيَّنُ. The origin of the verb is: زين. As it appears in the Holy Quran it is in the Baab of Tafa'ul (تَفَعُّل). Originally, in this Baab it was: تَزَيَّنَتْ. Due to the closeness in pronunciation of the letters Taa' (ت) and Zaa' (ز), it is permissible to substitute the letter Taa' with Zaa' زَزَيَّنَتْ. Because the first two letters are the same, it is necessary to make Idghaam, however, the Idghaam leaves the verb beginning with a Saakin letter (within the Idghaam), which is not allowed (زَّيَّنَتْ). To rectify this problem, a Hamzah (voweled with Kasrah) is added before the Mushaddad letter and it becomes إِزَّيَّنَتْ.

3) The verb تَخَ is the Command Verb of the verb: تَتَوَخْوَيُ . Due to the rules of I'laal, the Weak Letter Waaw will be converted to Alif (تَتاْخوَيُ). However, this creates a situation wherein two Saakin letters meet. To rectify this, the Alif is removed resulting in (تَتَخْوَيُ). The letter Waaw near the end, also being a weak letter is also governed by the rules of I'laal. Since the letter before it is Maftooh, it will be changed to Alif (Maqsoorah) and the last, being unable to have its own vowel will be omitted since it results in the meeting of two Saakin letters and the final form is: تَخى. Then, to form the Command Verb, the weak letter is also removed تَخَ.

4) The verb عَلَوُنَّ is the Command Verb of the masculine plural with the Noon of Emphasis. Its origin is تَتَعَلْوَوُونَ from the Baab of Tafa'lala (تَفَعْلَلَ), as in: تَتَدَحْرَجُونَ. According to one rule, when the same two letters occur in the beginning of the verb, it is permissible to omit one of them تَعَلْوَوُونَ. The second letter Waaw, being a weak letter preceded by a sound letter, it is converted to Alif, as in: تَعَلْواوْنَ. This creates the conflict of two Saakin letters meeting, therefore, the Alif is omitted تَعَلْوَوْنَ. Again, a weak (voweled) is preceded by a sound letter, therefore, the vowel on the weak letter is transferred to the letter preceding it and it becomes: تَعَلاوْنَ. This also results in the meeting of two Saakin letters, therefore, the Alif is removed again تَعَلَوْنَ. From this form, the Command Verb is formed by removing the Particle of the Present Tense (حَرْفُ المُضارِع) and removing the Noon of I'raab عَلَوْا. Then, to add the Noon of Emphasis in the masculine plural, it has Dhammah preceding the Noon of Emphasis, therefore, it becomes عَلَوُنَّ in the end.

5) The noun: رَيَتَّي is the feminine Dual. Its origin is رَيَيانِ. By adding the Yaa' of the first person (ياۤءُ المُتَكَلِّم), the Noon is omitted and it becomes رَيَيايَ. When a noun is in the state of Nasb, the Alif in the Dual changes to Yaa, thus it becomes رَيَيَيي. Idghaam is necessary

and it becomes: رَبَيَّيَ.

6) The noun: مُسْلِمِيَّ is the Masculine Sound Plural. Its origin is مُسْلِمُونَ. In order to add the Yaa' of the first person (ياَءُ المُتَكَلِّمِ), the Noon is omitted مُسْلِمُوْيْ. Since both the letters Waaw and Yaa' are Saakin, the Waaw will be changed to Yaa and Idghaam is made مُسْلِمُيَّ. The vowel preceding the Idghaam is also changed to make it appropriate for the letter Yaa' مُسْلِمِيَّ. In the same manner مُوَكِّلِيَّ is derived from مُوَكِّلُونَ.

7) The verb أُدُّوجِنَّ is the Past Tense Passive Voice Verb in the pattern of the feminine plural (3rd Person) in the Baab of Tafaa'ul (تَفاعُل). Originally, it was تَداجِنَ. According to the rule of Ibdaal in this Baab, the Taa'(ت) may be changed to Daal (د) دَداجَنَ. Idghaam becomes necessary but it creates the problem of having the word begin with a Saakin letter. Hamzah with Kasrah is added to remedy this situation إِدَّاجَنَ. The Passive Voice of this form is: أُدُّوجِنَ and the form of the feminine plural is أُدُّوجِنَّ.

8) The verb يَكُونَ is the Present Tense masculine plural. Its origin is وَكى يَكِي. In the masculine plural, the Yaa' is removed due to the meeting of two Saakin letters (Yaa' and the Waaw of the masculine plural), يَكُونَ is the result, like يَقِي يَقُونَ.

9) The word غِيرانٌ is the plural of غارٌ, meaning a cave. In the same manner, جِيرانٌ is the plural of جارٌ, meaning a neighbor.

10) أُشْتُرْتُنَّ in its origin was: أُشْتُيِرْتُنَّ like: أُكْتُسِبْتُنَّ. However, the weak letter becomes Saakin since it cannot hold its own vowel أُشْتُيْرْتُنَّ. Then, to avoid the meeting of two Saakin letters, the weak letter is elided أُشْتُرْتُنَّ.

11) ضارَبَّ was originally إِضْوَرَبَّ as in: إِقْشَعَرَّ. The weak letter, Waaw, because its followed by a sound letter, its vowel will be moved to the letter preceding it and the Waaw is converted to Alif إِضارَبَّ. By virtue of the vowel being added to the letter Dhaad (ض), it is no longer in need of the Hamzah which had originally preceded it ضارَبَّ.

12) إِضْرَبَ is a command verb whose origin is إِضْرَبَنْ. The final Noon is the Light Noon of Emphasis (نُونُ التَّأكِيدِ الخَفِيفَةِ). When this Noon is removed, the Fathah remains in the last letter as an indicator that the Noon of Emphas is removed.

13) تَحَدِّي was originally تَحْتَدِي, like إِكْتَسَبَ يَكْتَسِبُ. As permitted by the rules of Ibdaal, the Taa' is changed to Daal تَحْدَدِي. With Idghaam the two letters (Daal) are united into one which also necessitates a vowel on the letter preceding the doubled letter (Daal) تَحَدِّي.

14) رُسْتُمْ is like قُلْتُمْ from (قَولٌ) قالَ يَقُولُ.

15) أَجارَ is like: أَرادَ يُرِيدُ إِرادَةٌ.

16) صِلْ is the Command Verb of تَصِلُ derived from وَصَلَ يَصِلُ. The Command Verb removes the letter Taa' صِلْ.

17) يُهْرِيقُ can be found in several Ahadith. Its origin is يُرِيقُ from أَراقَ يُرِيقُ. The letter Haa' (هـ) is put in as an additional letter according to usage. It becomes أَهْراقَ يُهْرِيقُ. Its active and passive participles are مُهْرِيقٌ، مُهْراقٌ, respectively. (Wasaa'il Ash-Shi'ah, vol. 1, pg. 124)

18) The word مِتُّ is found in verse 23 of Surah Maryam (19). Originally, it was مُتُّ. Based on a rule, it is permissible to form the past tense on one Baab and the present tense on another. Originally, it is from the Baab ماتَ يَمُوتُ. In the verse it is from the Baab ماتَ يَمِيتُ. In the first person singular the Seeghah is مِتُّ like باعَ يَبِيعُ بِعْتُ.

19) يَكِينُ is the present tense of كَانَ from the Baab بَاعَ يَبِيعُ.

20) إِنَّ is the command verb suffixed with the Noon of Emphasis formed from تَئِي which is derived from وَأَى يَئِي, like وَقَى يَقِي. Just as its command verb of the example is قِ, the command verb of يَئِي is إِ. With the Emphatic Noon it becomes إِنَّ .

21) خَصَّمَ is derived from إِخْتَصَمَ and according to the rule of Ibdaal, it is permissible to change the Taa' to Saad إِخْصَصَمَ. With Idghaam, the two identical letters are united which necessitates the voweling of the preceding letter إِخَصَّمَ. The Hamzah's role was originally to precede the first letter of the root which was Saakin. Now, by virtue of Idghaam, it is no longer Saakin and, therefore, is not in need of the Hamzah خَصَّمَ.

22) لَمْ يَنْتَهِ was originally يَنْتَهِيُ like: يَكْتَسِبُ.

23) فَلْيَدْعُ is derived from يَدْعُو. The prefixing of the particle Laam causes the verb to change to the state of Jazm which causes the weak letter (و) to be elided and changes the meaning to a command verb لِيَدْعُ. When the particle Faa' (ف) is added, the particle of the command verb is made Saakin فَلْيَدْعُ.

24) In verse 36 of Surah Israa' (17), the word تَقْفُ appears with a particle لا which signifies the negative command (لاءُ النَّهْي) that causes the verb to become Majzoom. Originally the verb was تَقْفُو like تَدْعُو, however the particle necessitates the removal of the weak letter and it becomes تَقْفُ, like لا تَدْعُ.

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